

5/13  
AN APOLOGIE  
FOR THE  
MINISTRY,  
and its  
Maintenance :

Wherein is set forth the *Necessity*,  
Dignity, and Efficacy of a Gospel-Ministry;  
against the Socinians, Swenckfieldians, Weigelians,  
Anabaptists, Enthusiasts, Familists, Seekers, Quakers,  
Levellers, Libertines, and the rest of that Rout.

Here you have many *Texts of Scripture* explained, all the  
*Cavils* of the Adversaries ( of any weight ) *refuted*, the *Equity*  
of *Tyses* by many Arguments *evinced*, and the *Iniquity* of  
such as seek *sacrilegiously* to remove them is *demonstrated*, and  
the most material *Cavils* against them are *succinctly*, yet  
fully answered.

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By Tho. Hall, B. D. and Pastor of *Kingsnorton*.

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Jer. 3. 15. *I will bring you to Sion, and I will give you Pastors  
according to my heart, which shall feed you with Knowledge  
and Understanding.*

1 Cor. 9. 7. *Who goeth a Warfare at any time at his own Charges?  
Who planteth a Vineyard, and eateth not of the fruit of it? Or who  
feedeth a flock and eateth not of the milk of the flock?*

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L O N D O N ;

Printed by A. W. for Joseph Crawford at the Castle and Lyon  
in St. Paul's Church-yard. 1660.

AN APOLLO  
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To the Right Worshipfull, and his much honoured  
Cousin, the Lady LUCY GRANTHAM  
of Ratcliffe upon Soare, in the County of  
Nottingham, Grace and Peace:

*Madame :*



Benefits ( we say ) are binders, and  
every Favour received makes the Re-  
ceiver a Debtor : If this be so, I  
must needs acknowledge my self deeply  
indebted to You for those many reall  
Favours which from time to time You  
have shewed to me, and to my Sonns that have been  
Your Chaplains. And, that I may not wholly dye  
ungratefully, I have sent you a Scho'ars Gift, a Paper-  
present, as a Testimony of my best Respects unto Your  
Ladyship, who have been so eminent a Friend and  
Patroness to us of the Ministry; and that in a time when  
so many hate us, rob us, revile us, without a cause. You  
have been more like a Nursing-mother than a Friend  
to many of your neighbouring Ministers, especially  
where their means is low : Your Ladyships readines  
to contribute to the augmenting of the Maintenance of  
Ministers, and setting up of Preaching, where there  
is none; Your respectfull Entertainment of the  
Ministers of Christ weekly at Your house; Your  
bounty in parting with considerable Summes towards

the breeding of ingenuous and hopefull Children for  
 the work of the Ministry; Your tender respect especi-  
 ally to the Orphans of Ministers; Your late disbursing  
 of a considerable Summ at a bare motion of mine  
 towards the breeding of a very hopefull childe, the son  
 of a pious and painfull Minister, whose father is now  
 with God; your great care for their family in Spirituals  
 as well as Temporals; your constant Morning and  
 Evening Sacrifice there; and your care to see that your  
 Family lve Prayers, and live their Sermons, and live  
 up to their Duties: and if any be found to be Drunkards,  
 Fornicatours, Lascivious, Sabbath-prophaners, &c.  
 You quickly make them know, that those who will not  
 be servants to God, shall be no servants to you; your  
 Religious care in a timely providing of a pious and  
 ingenuous Instructor for the fatherless and motherless  
 Little One, which now lies solely upon your hands; as  
 he is a *Samuel by name*, so you endeavour to make  
 him a *Samuel indeed*, by instructing him betimes in  
 the wayes of God, that so he may have a heart to  
 improve that great Estate which providence hath cast  
 upon him, to the glory of that God that gave it; your  
 carefull Observation of the Lords-day, not onely in  
 the publick, but in the Intervalls of Divine Worship,  
 to keep your Family from straying; you have not  
 onely Repetitions, but also Reading of some practical  
 Divinity constantly on the Lords day to your Family.  
*These things justly praise you in the gates*, and though  
 no tongue should praise you, yet your works them-  
 selves will do it: *Vertuous actions are the best Orateurs,*  
*and they speak best, who do best*; And though your  
 Ladyship had rather do good, than hear of it; yet  
 that others (in these last and worst times, when the  
 love of so many waxeth cold) may be incited to follow  
 your

*Samuel*  
*Marrow*  
*Esquire.*

your Ladyships Pious and Charitable Example, I could not but publish those things to Gods glory, and your further encouragement in the work of the Lord.

'Twas the Commendation of *Dorcas*, that *she made coates for the poor whilest she lived* (Acts 9.39.) she did not as most do, put it off till death, and then make good wills, after all their evill deeds: but your Ladyship in your life-time hath expressed your bounty long since to the Town of *Nottingham*, in giving them Two Hundred Pounds, as a Stock to be carefully improved for the best advantage of their poor: besides the dayly occasional gifts to such as are reall Objects of pittie and compassion. You have been Eyes to the Blinde, Feet to the Lame; a Father to the Fatherlesse; a Mother to the Motherlesse; These you take into your Family, and when you have hatched them up, you part with considerable Summs to set them forth Apprentises; And, which is worthy observing, your Ladyship hath been a great gainer by all this, God hath blessed your Substance, and your Store, he hath made your latter end better then your beginning, and hath cast riches on you in abundance, which you never looked for; and, above all, he hath given you a heart to improve what he hath given you to his praise; and to order your affairs with that discretion, and good Huswifery, that those who have farr greater means, yet do not the Tythe of that good which you do; and all because they spend that in riotous feasting, superfluous building, keeping a kennel of Hounds, or some other sinfull and exorbitant course, which disables them, and dispirits them from Works of Piety and Mercy, Now the good Lord remember you in mercy for all that you have

done for his House, for his Ministers, and for  
his people. He recompence all your labour of  
Love seven-fold into your bosome; and when  
You have served your Generation here, he receive  
you unto himself in glory. This is, and shall be  
the Prayer, of

*Kings-Norton:*

Novemb. 3. 1659.

Your much obliged Kinsman

*Tho. Hall.*



*To the Worshipfull, and his honoured Friend*  
**RICHARD GREVIS**  
*of MOSELEY HALL, in the County*  
*of WORCESTER, Esq. the*  
*TRANSLATOR humbly wisheth the*  
*Multiplication of Grace, and*  
*the Continuation of Peace.*

---

*Worthy SIR:*

**I** have emboldened my self to offer  
that unto the World, under Your  
*Patronage*, which, I believe, Your  
singular Modesty will almost decline,  
and fear, Your excellent Ingenuity will  
be ready to disown, when you finde  
it so unworthy of the benigne influences

The EPISTLE

of your Eyes, much more of the Effluences of your Name, Virtue, and Authority, by which You are able to Patronize any thing that makes You its Sanctuary of Refuge. Neither Sir, have Principles of Policy onely perswaded me to inscribe Your famous Name, and entitle Your Worthy Self to this my imperfection: but indeed, a desire to Express and Testifie the Esteem I have of the One, and the Love and Honour which I deservedly have for the Other. If any man, in this nice Age, may be judged worthy to be the Object of a *Dedication*, it must be a *Theophilus*; and, if any other, I do verily believe, you are a *Theophilus*; if a sober, moderate, Contemplative, serious life, adorned with many publick and private Exercises of Religion, Expressions of a Gracious Soul; if constant  
and

# DEDICATORY.

and vigorous Endeavours to reconcile Differences amicably, and suppress Sin Authoritatively ; if an engaging, edifying, aweing presence, to Wife, Children, servants ; if a sweet, friendly, charitable owning of Gods People ; or a cordial, glad some Entertainment of his faithfull Ministers ; if any of these, if all these will denominate a man a Lover of God, Accept, I pray you, Sir, this poor Oblation ; and although I do not, cannot judg this little Impolite Treatise worthy your Countenance or Patronage, yet I beseech you, for the love of God, to stir up all your whole Soul, and improve your utmost interest to maintain and defend the Cause which therein I study to Patronize, which is not yet so much my Cause, as the Cause of all the Faithfull Ministers of Christ, and not so much theirs neither, as



*The* EPISTLE DEDICATORY.

Christs. Go on I beseech You, and, whatever Troubles shall be upon the earth, whatever Divisions, Distractions, Dissettlements, Apostasies are, or may be in *England*, yet study to approve Your Self to be a Friend to God's Cause, whom you love; and Faithfull to the Interest of Jesus Christ, in whom you believe. And so doing, that You may be bless'd with dayes as prosperous as many, with a Crown as Glorious as Eternall, is, and shall be the hearty Prayer of

Sir,

*Long-Whatton.*

*July 2. 1659.*

Your Friend and Servant  
in Christ Jesus,

*Sam. Shaw.*

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TO





TO THE  
Impartial READER.

---

Reader ;

**I**T is not long since , that a faithfull Minister of Christ, my very loving Friend, presented the World with a Latine Treatise, vindicating and asserting the Necessity, dignity, and duty of a Gospel-Ministry ; which when I had perused, and discovered (not onely by the testimony of the Epistles Commendatory, but by my own Judgment) in it a great Acuteness of Wit, a sweet Savour of a pious Disposition, pertinent and cogent Arguments, full and satisfactory Answers to all Objections militating against the Truth ; holding Discourse with him concerning it, I was bold to intimate to him, how conveniently and usefully it might have been offered in a Tongue more known amongst us , for the Conviction and satisfaction of English Cavillers ; Adding, That I thought , they, who had so much knowledge as to understand Latin, had also more Judgment than to need to be satisfied in that thing : Whereupon, the Reverend Authour  
concurring

## TO the READER.

concurring with my Judgment (that giving me a good Account of his Style) was pleased, at first, to desire, and upon reluctancy to press me to do that, which I only wish'd had been done: withall, trusting me with the Liberty of Paraphrasing and Enlarging, by his Letters, of June 11. and June 25. 1638. Which Task I have accordingly undertaken, being Influenced (I hope.) by a desire to glorifie God, and have performed, being assisted by the strength of that God, whom I desire to glorifie. Besides what I have already express'd and intimated, I need give no further Account of my Enterprize, but the Apprehensions which I then had. I see dayly more and more justified of the proneness of our Apostatizing times to grow Antiministeriall. Pardon me, I pray thee, if, through my weakness, any of the Author's Ingenuity, elegancy, or strength be lost, or the Truth suffer through my Inability to vindicate it. And I humbly beseech Almighty God, that these poor Endeavors may contribute some little towards thy satisfaction or Confirmation; towards the Edification and Provocation unto Duty, the maintaining the Maintenance and Honor, the encouraging the Faintings and Fears of the Faithfull Ministers of Jesus Christ.



AN  
A P O L O G Y  
FOR THE  
M I N I S T R I E

*And it's maintenance, &c.*

---

CHAP. I.

*Matt. 5. 13. Ye are the salt of the earth.*



That will speak more for the commendation of any thing, than to say it's good, must say it's seasonable: For he that sought out acceptable words, hath as fitly told us, that *A word fitly spoken, is like apples of gold in pictures of silver.* Here's a golden sentence adorn'd with a silver season, by so much the more usefull, by how much the more suitable, having this addition to it's commodiousness, that it may be so fitly accommodated to our present times. And if we consider what hast the furious frenzies of our age do make, intending the contempt, and (if it might be) the very extirpation of our Gospell-Ministers,

sters, we may well compare it to the seasonable addresse of wise Abigail to resolute David. Or if you will, let it be called, as before, a golden apple, and so there's hopes it may retard the headlong halt of these cruell Atalantes, that design the ruine of Christ's Embassadors. What better language do the devills drudges and emissaries now adayes afford the Ministers of the Gospell, than, *deceivers of the people, Baal's priests, the Decaists of the bottomlesse pit, limbs of anti Christ, Thieves, Lyars, Seducers, Generation of vipers, ravenous wolves, whitened walls, Hirelings, Babylonish Merchants, Hypocrites, Dumb dogs, Simon Magus's, unclean spirits,* and whatever the malice of hell, or the madnesse of men can devise. And what better confutation of such calumnies can we devise, than this one sentence of our Saviours, *ye are (not the Disturbers of Kingdoms, the Betrayers of Kings, the Burdens of the Earth, the Disease of the Land, the Sweepings of the House, the Scumme of the Countrey, the Refuse of the Nation, the Dreggs of the World, the off-scouring of all things, as the devills gosse would carry it, but ye are the salt of the earth. A short sentence, but enough to confute those voluminous aspersions that are cast upon them; A compendious encouragement.* What though the Devill be the accuser of the Brethren, what though our Brethren be our accusers for him; Yet who shall lay any thing to the charge, or what can the charge be that any can lay upon those whom Christ justifieth? Lo, here the sentence may lose it's order, and yet retain it's truth, wildomes Children are justified of her, *ye are the salt of the earth.*

Let us a little search the context, that we may find the meaning of the text. When our Saviour had in the very threshold of his Sermon, discoursed of the blessed ones of the world, in this second step that he makes, he fully subjoyneth a discourse concerning the Ministers of the Gospell, whose qualifications he teacheth by three metaphoricall resemblances of salt, light, and a City upon a hill. Seeming to make this the one summary of his similitudes, that the Ministers of the Gospell must not only be Sayers but Doers, Preachers but Practicers, Talkers but Walkers, and must have not only the salt of doctrine, but the light of conversation also. But more particularly, by this similitude of salt, he sets out in lively colours, the necessary and efficacy of the Gospell Ministry. For as men season flesh with salt, so must the soules of men be seasoned by the Ministry of the

the word, that neither the one, nor the other may be corrupted.

The text is a Categorical proposition, consisting of a *subject*, a *predicate*, and a *Copulative*. The *subject* is *ye* (i. e.) ye my disciples and all the preachers of the Gospell that shall succeed you. The *Copulative* is *are*, not shall be for the time to come, but at present ye are chosen and called so to be. The *predicate* is, *the salt of the earth*. (i. e.) It is your office to season men, who are altogether unsavoury untill they be seasoned with the salt of heavenly doctrines. As salt is the seasoner of meats, so the Ministers of the Gospell are called salt from their office, by way of resemblance, because they should by their edifying language and exemplary life season men, that they may be kept from the corruption of vices, and have the savoury relish of graces. And they are not onely Metaphorically called salt, or the most excellent salt, because they season as salt doth, but emphatically called the salt, or the most excellent salt, because they season so as no other salt can doe. Nay they are not onely salt, and the salt, but the salt of the earth, not the salt of one Town, or City, or Island only, but the salt of the earth, that is of the inhabitants of the earth, *ye are the salt of the earth*. And yet they are not properly salt neither, they are but the salters, or seasoners. But our Saviour doth here ascribe that which is proper to the doctrine of the Gospell, to them that preach it. Observe by the way, that our Saviour in calling them *the salt of the earth*, implicitly prefers them before the prophets, who were only the salt of *Judea*: But the Apostles and their successors are the salt of the earth, of the whole earth. Mat. 28. 19. Observe also that in calling them salt, he doth as it were make a secret promise of the power and efficacy of the Gospell-Ministry to season the world, and to keep men from putrifying in sinne. The sence of the whole is plainly this, ye my Apostles and all the Ministers of my ordinances, and pastors of my Church, in respect of the doctrine of the law and the Gospell which you shall preach, shall deliver men from the corruption, and filthinesse of sin, and shall render them acceptable and savory to God, whom by nature they cannot please. Loe here the usefullnesse and necessity of a Gospell-Ministry? When our Saviour compares it to salt, he commends it almost as highly, as if he had said it were incomparable; For their is nothing (according to the

proverbe) more usefull and needfull, than the sun, and salt.

Take this doctrinall conclusion for a foundation of the following discourse, that

Doctr.

*The Ministers of the Gospell are the salt of the world.*

This may easily be proved, First from the nature, properties, and manifold vertues of salt. Secondly from the titles that the spirit of God gives them in Scripture. Thirdly by arguments.

1. The First property of salt is to season tastelesse and insavoury things. It is a soveraigne condiment and singularly usefull and necessary: And it may be called the condiment of condiments, not only because it excels them, but also because it helps them, and contributes to their goodnesse. And it hath that to commend it which few of our spices have, even it's necessity. Spices are the superfluous ornament of meats, but salt their necessary condiment. It is so necessarily subservient to the seasoning of meats, and rendring them savoury, and gratefull to the palate, that it hath deserved and found the name of Natures balsome, and the Soul of bodyes; wherefore nature hath wisely mixt salt with all well compounded bodyes, to season, and preserve them from corruption; as may be exemplified in the salt urine of beasts, and the saltnesse of roots: and is so commonly received, that every Smatterer in Chymistry will tell you that Salt, Sulphur, and Mercury are ingredients in all mixt bodyes.

Thus the Ministry of the Gospell is the salt of the world, without which our condition is desperate and deplorable. Neither could I tell what answer to make, if one should aske me. How it comes to pass that men abound with errors in their heads, wickedness in their lives, and corruptions in their hearts, but this. They are not seasoned with this salt. Our whole nature without this is unsavoury, nauseous and indeed odious to God, as the Psalmist describes a pure (that is, an impure) nature, Ps. 14. 1, 2, 3, without this salt, what is the wisdom of the world but a world of folly; what are morall vertues, but corall vices, which rub the gums indeed, to make men appear well as to the teeth outward, but not changing or cleansing the inward heart and mind? Nay how can any oblation indeed please God that wants salt, Lev. 2. 13. Or any thing please a judicious palate that is unseasoned? Can that which is unsavoury be eaten without salt. Lev. 6. 6. As if he had



had said, can any one be delighted with meat that has not been seasoned with salt? So, take away the Ministry of the word, and all worldly things are presently unfavoury, gladness is converted into sadness, or the best joyes are but toys at best, the purest gold is but dross, and they deserve no better Character than *Iob's friends, Physicians of no value, Iob. 13. 4. Miserable and troublesome comforters, Iob. 16. 2.* It is necessary therefore that men be seasoned with this heavenly salt, that they be not corrupted. For there is nothing better to preserve our hearts from corruption than the savory Ministry of the Gospel.

2. Another property of salt is Acrimony. Salt by it's acrimony, bites, eats, pierceth, pricketh. Flatnesse, faintnesse and want of sharpnesse is a defect in salt.

Thus the preaching of the law pierceth and pricketh the consciences of sinners, that they seek to the Gospel for a salve, *Act. 2. 39.* This makes men sound in the faith, therefore Paul commands Titus to corm the *Cretians* with this salt. *Tit. 1. 13. Rebuke them sharply, that they may be sound in the faith.* As *Elisa* by casting salt into the spring of the naughty waters, healed them, so our naughty and barren hearts being seasoned with the salt of Gods word and spirit, becomes pleasing and acceptable to God. Moreover as salt by its sharp heat, penetrates, attenuates, and worketh the whole lump, so there is nothing more piercing than the word of God, hewing like an axe, and slaying like a sword. *Hos. 5. 6.* He that would understand this property of Gods word, let him consult and examine the Apostles six Epithets. *Heb. 4. 12.* It is quick, powerfull, sharpe, piercing, dividing, discerning. It is of such a subtile and sharp nature, that it can divide, where the subtile wits of Metaphysicians can scarce make a mentall or notionall distinction, even between soul and spirit, and where the sharpest instruments of Chirurgeons can hardly divide, even between the joynts and the marrow. And can discern that, which the most acute and quick-sighted judge, with the contributed discoveryes of never so many faithfull witnesses cannot discern, even the thoughts and intents of the heart.

3. Salt resisteth corruption, and by its acrimony consumeth whatever is vicious in the body; sucks out all putrid and excrementitious humours, with which the flesh is infected; consolidates the substantiall parts by uniting the

native vertue, shutting up the pores and passages, and shutting out the injurious assaults of the extraneous ayre.

Thus the Ministers of Christ do the worke of salt by plucking up sin by the roots, which is that corrupt and noxious humor, which hath diffused its self through the whole soule. This the salt of the Word expells by reproving Errors, by wasting the sinfull delites of the old man, and by hardning the new man against all insuries, and by fortifying it against all assaults.

This salt of the Word therefore with a constant, and careful hand is to be sprinkled, by declaring the nature and aggravations of sin, to prick the heart, not to tickle the eares, and which may be enterained with the beating of the breasts, not the clapping of the hands. For I had rather that men gnash their teeth, and beat their heads, than nod with their heads under our Ministry. The teares of the congregation ought to be most in our eye. And their inarticulate groans do least speak forth our commendations. Hence the Holy Ghost every where in Scripture puts such a price upon salt because it signifyes that mortification, which so restraines the soft effeminyes and delicacyes of the flesh, and all sweet carnall delights and tickling pleasures, and hinders the inordinate affections of the flesh from shewing themselves in the flesh. This grace doth that to the spirit which salt doth to flesh, which will not suffer it to putrifye, and dissolve into corruption and filthinesse, as it would doe, were it not consolidated and hardned therewith.

4. Salt begets an appetite to meat or drink, and is soulesfull in meats that we scarce know how to live without it. Bread requires a mixture of this to season it, and it also begets an appetite to drink.

Thus the preaching of Gods word doth beget an exceeding thirst after heavenly things. It may most truly be sayd of these waters of the Sanctuary, *Quo plus sunt pota, plus sitiuntur*. The more a man drinks of them, the more he shall thirst after them.

It cannot be sayd of this water, as our Saviour sayes of the grace of God. Ioh. 4. 14. *He that drinketh of it shall never thirst more*, but rather, he shall thirst the more: when Peters hearers had tasted some of this salt, see how they thirst after the water



water of life, after salvation. Act. 2. 39. For so sayes the text, *when they heard this, they sayd, Men and Brethren, what shall we doe?*

5. Salt is the Symbol or Hieroglyphick of wisdom. Hence *Salt* is wise men, and fools have names given them in Latine from salt: *insulsi* as also all kind of jests, and wittinesses in speech, and festivity do derive their name from hence. In so much as to reach a man salt is interpreted by some people as an indignity, as much in effect as to call him a foole.

Thus the Ministers of the Gospell do correct the foolish manners of the world, and render them savory. Take away this condiment, and you take away all reall and true wisdom out of the world; It men reject the word of the Lord, what wisdom can there be expected in them. Ier. 8. 9. The word of our Saviour, who is the wisdom of the father, is enough to make us also wise unto Salvation.

6. Salt is an embleme of duration, perpetuity and incorruption. It is good Physick for nature's consumptions, preserving fluid and wasting matter, and makes perishing and putrifying bodies long-lived. Hence an everlasting covenant is called a Covenant of salt, Numb. 18. 19. 2. Chr. 13. 5. And Lot's wife was converted into a pillar of salt, not only that she might be instead of a condiment to us, but a perpetuall Monument also of Gods judgments: so the Covenant preach't by the Apostles was truly a Covenant of salt, more durable than the pillars of the earth, or the poles of heaven, and happily hinting to us that every one of the faithfull is so confirmed in the Covenant of God by faith, that by the salt of afflictions they shall be preserved safe against all kind of temptations and assaults.

But this heavenly salt farre exceeds that earthly salt, as eternitie exceeds diuturnity: That may preserve a long time, but this will preserve longer than time. Again that salt doth but preserve things from moulding (corrupting) but this redeems them from their corruption.

7. Salt is a symbol and significant of friendship. It preserves the amity of the members one amongst another, and defends the harmony of the body from corruption; and is therefore called the soul of the body, as the soul doth not suffer the

structure:

structure to be dissolved, and fall in pieces, so salt doth keep inanimate bodies from corruption and putrefaction, and suffers them not to perish, but playing the soule, as it were, resisteth death. Hence Antiquity above all things required salt at the table, because it signified the perfection and perseverance of friendship. And therefore many of the Heathens (and even some of us who inherit their superstition) counted it ominous and unlucky, if at any time it happened that the salt were spilt upon the table, as though by this some breach of friendship were portended.

Thus the Ministry of the Gospell, although by chance and indirectly it occasion divisions and warres (as our Saviour brought not peace but a sword) yet directly, intentionally and of itself, it both creates and conserveth the amity, peace, and union of the faithfull, both with their God and amongst themselves. The Gospell is properly and deservedly styled, *the Gospell of peace.*

8. Salt is medicinall to the body. It is a medicament as well as a condiment. Therefore Physitians say that new-born infants should be sprinkled with salt or salted water, not only to scoure off all uncleannesse, but also to consolidate the members of the body, and to bind up and heal the wound of the navell. To which God himself alludes, *Ezek. 16. 4.* For salt doth certainly conferre a solidity and fatesse to naturall bodies.

Thus the heavenly salt is necessary for the spirituall new-born babes, *1 Pet. 2. 2.* Without which we can neither be cleansed, nor cured, nor strengthened, as will appear hereafter.

9. Salt was an ingredient into every sacrifice, as appears, *Lev. 2. 13. Exr. 6. 9. 21. Ezek. 42. 24. Mar. 4. 49.* Every sacrifice (that is every spirituall and acceptable sacrifice) shall be salted with fire and with salt (i. e.) with the fire of affliction, and the salt of wisdom, mortification and integrity of life and doctrine. For as meats seasoned with salt are most acceptable to the palate, so the spirituall sacrifices which are seasoned with this kind of salt, are most pleasing to God. God will have no honey, (i. e.) no carnall delights, wordly pleasures, or wordly men in his sacrifices. For in sacrifices a contrite spirit is required, and therefore honey is forbidden, *Lev. 2. 11.* But corroding

ding and biting salt was there required and used in sacrifices by *Salsa mo-*  
the very Heathens; the devill framing a piece of worship like *la, & false*  
that of Gods. *fruges.*

10. Salt is a communicative thing, and therefore is called good, *Mar. 9. 50.* Now as every good thing is communicative and diffusive of it self, so salt, not only escapes corruption it self, whilst it retaines it's naturall strength, but also preserves all other things uncorrupted, to which it communicates it self.

It keeps flesh from stinking, wine from sowing, renders meat savory, and many other wayes is excellently advantageous. So that it seems to be but adequately spoken by the proverb, *Sale & sale nihil utilius.*

Thus every disciple, and much more minister of Christ ought to be salt, not only themselves good, but communicating to others of their goodness. *David* will teach transgressors Gods wayes, *Pf. 51. 13.* And *Abraham* was a good man, of whom God was perswaded, that he would command his Children and his household after him to keep the way of the Lord, *Gen. 18.*

19. And as God is perswaded of *Abraham* that he would command his children, so Christ commands *Peter* to strengthen his brethren, *Luk. 22. 32.* Our Saviour himself sets a Coppy of this, *Ioh. 5. 39. Come and see.* And *Philip* imitates him in this communicativeness, crying out to *Nathaniel* as soon as he met him, with the Philosophers *inquit* *we have found him.* &c. *v. 45.* and will have him, also to come and see. *v. 46.* The Apottle would have his *Colossians* to know how they ought to answer every man, to this purpose he commends to them gracious speech, and he knowes not how to phrase that better, than by speech seasoned with salt; *Coll. 4. 6. (i. e.)* with grace and wisdom, communicating saving knowledg to the foolish, administering consolation to the afflicted, and giving wise and wholesome answers to all.

11. Salt makes green wounds smart.

Thus the Ministry of the word, requiring self-deniall, reproving sin, and applying the terrors of the Law to galled consciences, brings griefe and bitterness to the flesh, and renders the preachers of it hatefull and terrible. *Chrysostome* speaks gravely and appositely, Christ (sayth he) calls not the Apostles teachers of *Palestine*, but of the whole earth, neither doth he barely call them teachers, but terrible ones:

"And this is to be wondred at, that they, that did not flatter  
 "and dawbe, but wound and pierce and burn the consciences,  
 "like salt, were yet therein desirable, and thereby beloved,  
 in spite of the proverb, *Truth brings forth hatred.*

12. Salt is very fruitfull. Witness the fruitfullnesse of the  
 salt sea, wherein, (witness the Psalmist, Ps. 10. 25.) are innum-  
 erable creeping things, and both small and great beasts. *Plin-*  
*ius* reports that mice breed more abundantly in Ships that  
 carry salt. Leachery hath its name in Latine from salt, and *lust-*  
*fullyenus* derives her pedigree from the salt sea, And certainly no  
 land-creature is so fruitfull as all those are that inhabit the Sea.

Thus nothing is more fruitfull than the sound and substanti-  
 all Ministry of the word of God, one Peter by one Sermon caught  
 three thousand soules for Christ, *Act. 2. 41.* The multitude of  
 believers is prophesied to the Gospel-times. Ps. 110. 3. *From*  
*the womb of the morning thou hast the dew of thy youth.* As much as  
 if he had said, Children shall be born to Christ by the preaching  
 of the Gospel, in as great a number, as the dew drops fall and  
 disperse themselves farre and near, being as it were conceived in  
 the womb of the early morning. Oh would to God that the  
 thirsty vineyards of the Church were watered, and refreshed  
 also with the evening dew of converts, in these last and worst  
 times; or that three thousand Peters might with three thou-  
 sand Sermons but beget three thousand sons or daughters to  
 Iesus Christ.

13. Salt is of a nature both fiery and waterie. For it is sharp  
 like fire, and freys and sharpens the fire into, which it is cast. And  
 if it be cast into water; it salt is presently resolved into water.

Thus the Ministers of the Gospel are the salt of the earth.  
 For by their fiery vertue, they enflame the hearts of men with  
 love to, and zeal for God. And as salt melts and dissolves that  
 it may the better preserve flesh from putrefaction, so is it the  
 part of a good pastor, as it were, to wear and waite himself by  
 labours and watchings, that so the people committed to his  
 charge may be saved from the corruption of sin, such salt was the  
 Apostle Paul, who denyed himself, kept himself under, cut him-  
 self short, spared not himself, but spent himself that he might  
 gain soules to Christ, 2. Cor. 12. 15. *I will very gladly spend all*  
*mine, and (my self) to be spent for your soules.*

14. Salt is a thing very common. It is not only to be found  
 upon

upon the tables of the rich, but even with the poorest, where there is scarce a table to be found. Thus ought the Ministers of the Gospel to be to easy and common, that he that seeks them may easily find them, and so facile and amiable in their carriage, that no one may fly their presence, that desires to learn of them. And it is the Apostles mind that they be apt to teach. 2. Tim. 2. 24. and that in season and out of season, not being rendred idle, by regard had to private profit, pleasure or ease. Nay it ought to be reputed their greatest gain to gain souls to Christ; their greatest pleasure to see many take pleasure in godlinesse, and by their Ministry be made pleasant and acceptable to God; and their greatest ease to take pains in the vineyard of Christ, to bring them to a sight of their sins that are settled upon their lees and are at ease in *Sin*. Let us pray the Lord of the harvest therefore that his word may not creep but go, may run, and be glorified in the hearts, words and works of men. 2. Thes. 3. 1. For a good thing, the more common it is, the better it is.

15. *Salt* is a sign of desolation and a curse to those things which it doth not season, as we may see. *Zeph. 2. 9.* And that which the Hebrew calls *salsesse*, that we translate *barrenesse*. Ps. 109. 34. It is the Spaniards custome to sprinkle the house of those that are convicted of high treason with salt; and the lower manner to sow a place with salt, when they intended to make it desolate and lay it waste, as *Abimelech* did. *Judg. 9. 45.* For although salt be very necessary for the seasoning of meats, and other uses, yet by reason of its fiery nature it destroyes, and exhales the radical moisture that is in roots and herbs, and in hot Countreys, occasions barrenesse; For in cold Countreys it is instead of manure.

Thus the Gospel hardens the hearts that will not be seasoned by it, *Is. 6. 9, 10.* and is the favor of death unto death. 2. Cor. 2. 16. as to the godly it is a favor of life unto life. And no wonder, for it is very usuall in humane things, that the same thing being in it self good and profitable, proves good to some and hurtfull to others, and upon many has an operation besides its nature. The Sun it self by its beams helps some to see, and blinds the sight of others. And as salt, so the word of God, according to the diversity of the subject, becomes either usefull or hurtfull).

16. *Salt* is a Symbol of discretion and prudence. If it be

moderately mixed with meats, it presents the palate with a pleasant relish, but too much of it renders it unsavoury.

Thus let the Ministers of the Gospell do all things with discretion and judgment, lest by too much and indiscreet affectation of bitter and harsh expressions and applications, and representing the graces like furies, they disaffect the auditors against the truth of the doctrine, and render it nauseous, and odious to them. Let them use such a moderate and convenient mixture of Law and Gospel, whereby the sharpnesse of the one may be lenified, and the lenity of the other may be sharpened, and both together may be edifying, and uttull; that the Gospel may not let men altogether sit still, nor the Law make them run out of their wits. For it is our design to season men, not to destroy them, to salt them not to subvert them. The proverb is well known, *we must buy salt and oyle*. Oyle signifies lenity, salt acrimony. Therefore the sons of the Physicians mix oyle with salt, that it may not be too corrosive.

It may well become the Sons of the prophets to imitate these men, and to pour the oyle of gladnesse into the wounds which smart with the salt terrors of the Law. Let them so divide the word of truth, that weak consciences be not swallowed up of sadness by the immoderate austeriry of the law, nor licentious hearts encouraged by the over-wide and unlimited charter of the Gospell.

*Thus we have seen the properties of salt, and a proof of the doctrine by these properties. Let us now look into the titles which the sacred Scriptures have given to the Ministers of Christ, that in them also their Necessity, Dignity, Utility, and Efficacy may further appear.*



CHAP. II.

*The titles of Dignity, Utility, Necessity, and Efficacy, which are given to the Ministers of Christ.*

**T**HE Holy Ghost hath set upon the heads of the Ministers of Christ many glorious inscriptions, and given them the attributes of many worthy names, and hath thought good to call them, *The salt of the earth, the sun and light of the world, Men of God, prophets of God &c.* as may appear in the following discovery.

1. They are called *the salt of the earth*; which expression we have already insisted upon.

2. They are called *the light of the world*, *Mat. 5. 14.* Now what is either more profitable or more pleasant than *light*? Without it we cannot discern between things that differ, goe about our employments, or decline pits and precipices.

This calls for clearnesse of doctrine, & cleannesse of life, & exactly expresseth the soveraigne excellency of the Gospel-Ministry, & this light of the world far excels the light of this world. For the sun only profits them that see, but this light of the Gospel-Ministry enlightens them that see not, 2. The sun is oft obscured & curtain'd under clouds; But in the very midst of night, and amidst the thickest clouds and afflictions, there is clear daylight in the Church. 3. The sun of this world oft sets and leaves us in the dark, but this light of a Gospell-Ministry shall never cease, till that sun shall cease to be light, and that world cease to be. It is such a light, that if it were taken away, the whole world would be wholly over-spread with the grossnesse of darknesse, the darknesse of sin, and sinfull errors. Hence it is that God himself opposes darknesse to divination. *Mic. 3. 6.* It's true, Christ Jesus the light of the world, and the sun of righteousness, properly, essentially, originally, perfectly, intensively, and extensively: But his Ministers are imperfect lights, as they partake and communicate of him, and depend upon him. They are the lights enlightned, and enlightning the world with the light of the Gospell, *Ioh. 1. 9. 35. Act. 26. 18. Rom. 2. 19.* Although indeed all Christians are also lights in their measure, and ought to shine as lights in the world, as Children of the light, *Phil. 2. 15.* Yet this title is by way of Eminence due to the Ministers of Christ, because they ought in an especial manner

to shine in life and doctrine; and also because God doth by their Ministry kindle the inward light, and illuminate the soul. How great then is the madness of, and how great a contradiction is it in the libertines of our age, who labour to extinguish the Ministry of the word, and in the mean time pretend and allow a new light.

3. They are called, *Men of God*, (i. e.) Men of God's own, and especiall sending. This title is frequently given to the prophets, as to *Moses*, *Deut.* 33. 1. to *Samuell* 1. *Sam.* 9. 6. as also to others. 1. *Sam.* 2. 27. 1. *King.* 13. 1. and indeed to all others, 2. *Pet.* 1. 21. Afterwards to the Ministers of the Gospel. 1. *Tim.* 6. 11. 2. *Tim.* 3. 17. Neither doth *Paul* call *Timothy* only a *man of God*, but also every Minister of Christ, by way of Eminence. For it is an Hebraisme, and signifies holy men, or men familiar with God, And it is an emphaticall paraphrase. For as a *man of Belial* signifies a very wicked man, and a *man of blood*, a very cruell and bloody man, So a *man of God* signifies a Godly, and a godlike man.

4. They are called *Prophets of God*, which title is not only attributed to them that can foretell things to come, but also to any that are any way interpreters of the will of God. *Mat.* 10. 41. Where to receive a prophet, is to receive a Minister or preacher of the Gospel. For these discharge that sacred employment, which the prophets under the old Testament discharged, and do also interpret the writings of those prophets, 1. *Cor.* 14. 3. 1. *Thes.* 5. 20.

5. They are called *priests of God*, Which name although it properly belong to the Levites, yet is improperly applied to spirituall priests, offering up spirituall sacrifices to God. In which sense all the faithfull are said to be *priests to God*. *Rev.* 1. 6. and a *royall priesthood* 1. *Pet.* 2. 9. And the Ministers of the Gospel are priests, in that by the preaching of the word they subject men to God. *Paul* was such a priest offering up the Gentiles. *Rom.* 15. 16. And such are all other preachers of the Gospel, in praying for the people, and consecrating themselves to God in a more peculiar manner.

6. They are called *bearers of the vessels of the Lord*, 1s. 52. 11. in whose presence they stand. *Deut.* 10. 8. and whose substitutes they are, being appointed to preach, administer Sacraments, and to other sacred employments. Let these bearers of the  
vessels



vessels of the Lord, have their own vessels holy to the Lord, and handle holy things in a holy manner. For if the Ministers of the tabernacle must be clean in heart and hands, how much more cleanness is required at our hands both towards God and men, who carry not the vessels, but the word of the Lord.

7. They are called *Stewards*, or *Dispensers of the Mysteries of God*. 1. Cor. 4. 1. 2. Tit. 1. 7. that is, of Grace, Iustification, Sanctification, and Salvation. Neither are they the stewards of Emperors, or Kings, but of the heavenly householder. Now the great commendation of a steward is his faithfullnesse. Luk. 12. 42. And the best expression of faithfullnesse is to design his Masters profit and credit, and not his own; and also to serve his Masters will, and not his own, in administ'ring the affayres of the family. He accomodates his distributions to the capacity of the subject; gives milke to the babes, and strong meat to strong men; and also purgeth the family of all corrupt members. Hence it is that they have received the Keys from God, with which they open the gates of heaven to believers, and lock them against the unbelievers. Mat. 16. 19. Now the Lord who hath in effect call'd us stewards, effectually call us to be faithfull.

8. They are called *Workmen*, or *Reapers in the Lords harvest*, and *Vine dressers*, whom he sends into his vineyard, Mat. 9. 37. 20. 1. Thes. 3. 2. 2. Tim. 2. 15. This phrase denotes not only the necessity of a Gospel Ministry, but the diligent laboriousnesse of the Ministers. Those that assert the easinesse of a Ministers employment, will not (I believe) speak so much in favor of a Reapers work; and yet their employments run parallell in the Scripture dialect. Ministers are called Reapers; Now Reapers you know, are exposed to the heat of the Sunne, the violence of winds, showrs and storms, which hardships do require a strong and hardy nature, not a man accustomed to idleness and pleasure. Ministers break themselves with labours, wear and waist themselves with watchings, and are therefore called labourers. 1. Tim. 5. 17. such labourers as husbandmen, reapers; Souldyers, who weary themselves with working. For such is the force of the Greek phrase.

The employment of the Ministers of Christ is so laborious, that it attenuates and consumes the body, impaires the strength, hastens old hairs to young heads to the grave. Our Saviour

Christ.

(Cura facit  
canos.

Christ at three and thirty years of age by his great paines in preaching the Gospell, incessant watchings and prayings, had brought upon himself the suspicion of fifty years of age, as many rationally conclude from the Jews words, *Ioh. 8. 57. Thou art not yet fifty yeares old.* And the Prophet *Isaiah* mourning under the treachery and perfidioulnesse of his Countreymen, being zealous for his Gods glory and their souls good, cryes out as a man consumptive with cares and sorrowes, *My leannesse, My leannesse, Is. 24. 16.*

9. They are labourers together, (not with *Paul* or with *Peter* but) with *God*, *1 Cor. 3. 9.* So called, because *God* useth them for the begetting of faith, their paines and the promulgation of the Gospell tending to one and the same end, even the Salvation of souls: An honourable Character. And great is the dignity that *God* hath conferred on them, to adopt and adapt them to be helpers, without whose help he could as easily do his own work, if he pleased. *God* calls us to those pains, which he doth not need, and then honours us with those honours, and honourable titles which we do not deserve. This is a great Angelicall, nay divine dignity, in which we may find a consolation almost as great as the dignity, inferring, that if we miscarry not in our cury, *God* will be also our fellow-labourer, and help us by his labour. For what man will forsake, the plowmen, the Shepheards, the Stewards, which himself sets a work? And what good commander is there, but will encourage, vindicate, embolden, and reward his faithfull Souldiers in and for their faithfull service? And although *Christ* primarily and by way of Eminence be called *Gods* fellow, *Zach. 13. 7.* Yet secondarily the Ministers of the Gospell upon this account are so too.

10. They are called *Gods*. *Moses* that faithfull servant of *God*, and steward of his house, is called a *God*, even by *God* himself, *Exod. 4. 16. Thou shalt be to Aaron instead of God*, and again, *Exod. 7. 1. See I have made thee a God to Pharaoh.* He was indeed a man still by nature, but a *God* by office, and delegation from *God*, and also by the communication of divine power and wisdom to him. And if they be called *Gods* unto whom the word of *God* came, *Ioh. 10. 35. Surely then the title is as due to the prophets of God, as any other, concerning whom it is so oft recorded, that the word of the Lord came unto them.* All the Ministers of the

the Gospell as much Gods, as it is possible for one to be that stands only in Gods stead, for of them it is that God saith, *He that beareth you, beareth me, and he that despiseth you despiseth me,* Luk, 20. 16.

11. They are called *Vatchmen*. If. 62. 6. Jer. 6. 17. Ezech. 3. 17. and 33. 7. Hos. 9. 8. Heb. 13. 17. So called, because they foresee the future dangers, and warn the people of them; as a watchman seeth the enemy comming a far off,) and by the giving of a sign warneth the inhabitants. The Ministers of the Gospell watch over the souls of the people, that they be not led aside by errors, nor perish in their sins. And this they doe by preaching, praying, reprovng, and other exercises of their calling.

12. They are called *Pastors, or Shepherds*. If. 63. 17. Jer. 3. 15. Ioh. 10. 2, 12. Now in a Shepherd there is required 1. Diligence and industry, to feed the flock, to reduce the straying, to heal the sick, to preserve the whole. 2. Courage to defend the sheep, and resist the wolves. 3. Faithfullnesse, to restore the sheep to their Master, confessing himself a servant, and not the Master of the flock. 4. Wisdome and discretion to know whether to use his voyce or his staffe. 5. Patience and hardinesse, to endure the winds, the storms, and tempests which he is expold to, as *Jacob* complains of himself. Gen. 31. 38, 39, 40. Thus the Ministers of Christ, do feed the Church, that flock of Christ, with the food of heavenly doctrine, keep them from the poysonous and rotting pastures of hereticks, and the wolves from them, and do also govern the sheep committed to them with the rod of discipline.

13. They are called *builders* of the Church. Eph. 4. 11, 12, 1. Cor. 3. 10. For by their doctrine the people of God are built up and do grow in faith and murrain charity. The Church of God is a building, the Master builder or Architect is God, the inferiour workmen are his Ministers, whereof some lay the foundation, others build upon it, that so we may become as a temple fit for God to dwell in. The prophets of old were Gods masons, Hos. 6. 5. *I have heard them by the prophets.* For as the Mason cutts, hews, and squares the stones, so by the means of the law do the Ministers of Christ, hew us, square, & prepare us, that we may be fit materials for the building up of a spirituall house. Thus ought the Ministers of Christ like wise build-

ders prepare every particular house committed to their charge: to be some part in this building, wherein let them use discretion according to the nature of their materials, breaking some stones in pieces before they can make good work of them, squaring and smoothing others by gentler instruments, cutting and hewing all by the law, and plaining and placing and compacting and building up by the Gospell, all that are so cut.

14. They are called *Christs witnesses*. Ioh. 15. 27. Act. 1. 8. Rev. 2. 13. 11. 3. 22. 16. Now they witness to Christ, both by their preaching, as by a verball, and their conversations, as by a practicall and reall testimony. For if every ordinary judge will look for faithfullnesse and veracity, exact and personall knowledg of the thing, and honesty and integrity of conversation, in every one of his currant witnesses, much more doth Christ require at the hands of his Ministers those extraordinary witnesses, that by life as well as language they do truly, freely, explicite, ingenuously and constantly, own and witness to him and his truth; And that those qualifications of every sufficient witness, be by no meanes wanting in his witnesses to make them sufficient.

15. They are called *Servants of Iesus Christ*. Rom. 1. 1. Phil. 1. 1. Iam. 1. 1. Not servants of men, of princes, but of that God, who is above all men, of that Monarch, who is the King of Kings, and Lord of Lords. Neither are they of Gods ordinary sort of servants, as all creatures are his servants by the right of creation. Ps. 119. 91. Or as all the Elect are his servants by the right of redemption, but his servants by vertue of their mission, commission and ambassage, after a more peculiar manner. They are the servants of Christ by way of Eminence, in that they doe him more Eminent service then others, and in so serving him doe govern his, which title yet doth enforce paine, as well as conferr honour, for a servant is all his Masters. For him he works, for him he wins, to him he lives and dyes: He doth all things for his Masters profit, and according to his Masters pleasure. So they owe to Christ whatever they have, or are, and therefore ought to lay out and expend whatever they have, or are, life, liberty, wit, wealth for his honour and glory, and esteem themselves great gainers, in being profitable to him:

16. They

16. They are called *fathers*: 2. Kin. 2: 12: 1: Cor. 4: 15. 1. Thes. 2: 11. and frequently elsewhere, because they are serviceable in the hand of God by means of the word of God, to beget spirituall Children unto God. For although God be our father principally and properly, yet this hinders not, but that his Ministers may be our spirituall fathers, organically and analogically, which title bespeaks love and reverence; which tributes God is pleased to allow parents. *Exod. 20. 12.* And if they have been fruitfull in this relation, it will be their joy and *Crown of rejoycing at the comming of Iesus Christ.* 1. Thes. 2. 19. Let us pray therefore, and let all that are already begotten by any of us to Christ Iesus pray, that since God hath honoured us with the title of fathers, he would also honour us with the relation of sons, that so we may not be fathers without Children, And let us all desire to encrease the family of Christ with *Rachels* importunity, (leaving out her impatience) Lord give us Children before we dye?

17. They are called *Seers* and *the eyes of the body*: 1. Sam. 9: 9. 15. 30. 10. 1. Cor. 12. 17. They used to say in Israel, *Come let us go to the seer*, for men prophesied by visions and revelations. *Ezechiel saw visions of God.* *Ezech. 1. 1.* being enlightened by the spirit of God they saw things at a distance. *Hab. 1. 1. 2. 1.* And hence they are called seers, for the prophets and pastors are that to the Church which the eyes are to the body: Let us pray therefore that God would enlighten our minds with the Psalmist, *Pf. 119. 18.* Open thou our eyes that we may behold the wondrous things out of thy Law, that so we may not be blind guides, and seers that see nothing.

18. They are called *Christs Souldiers*: 2. Tim. 2. 3. 4. Now a souldier has much to doe, and more to suffer; their action is fighting, 2. Tim. 1. 18. Their suffering is, not only the violence of their adversaries. which they must sustain, but they are exposed to hunger, and thirst, the heat of the day and the cold of the night, and many wearisome watchings. Hence the Apostle calls his fellow-Ministers, *fellow-Souldiers.* *Phil. 2. 25. Philem. 1. 2.* For although every believer be a Souldier. *Eph. 6. 12. 13.* Yet amongst those, the Ministers obtain the first place, as they that lead the troops, and receive the first impressions of the enemies fury. There are Souldiers that are no Ministers

and could happily with there were none) and there are Ministers that do not act like souldyers, But let them all know that they are called to a warfare, that there is a combat prepared for them, and that therefore they must either fight for Gods cause, or dye for the cause of not fighting.

19. They are called *Guides* of the Church. *act. 8. 31. Rom. 2. 19. Heb. 13. 7, 17, 24.* because they lead others in the ways of Salvation. They are the examples of believers, whom all behold for imitation, and do conform themselves to, as to a living law. *1. Tim. 4. 12.* Some one has alluded to the Apostles words in verse,

*Pastors are the glasse, the schoole, the book,  
Where peoples eyes do learn, do read, do look.*

It is with an Emphasis, that the Apostle calls them to *of the guides or the leaders*, in that *13. Chap. to the Hebrews*: Because they either lead or ought to lead the people of God in the ways of God. For although it be proper to God onely to lead men, yet because he leads them by his word, he is pleased to communicate this honourable title to the preachers of this word.

20. They are called the *Charriot of Israel and the horsemen thereof*, as it is in an expresse acknowledgment, *2. Kin. 2. 12. and 13. 14.* and by a faire consequence from *1. Sam. 7. 13, 14.* As long as *Samuel* lived, the *Philistines* were subdued before *Israel*. And if *Moses* let God alone, the people will be consumed with his wrath, *Exod. 32. 10.* Gods Ministers are not only Souldiers and Captains, but they are all the army, they are the horsemen and the Charriots of the Church, they are for defence unto it. And if one *Elijah* carryed and protected the people, and defended them more by his zeal, and prayers, then thousands of Charriots and horsemen; what strength and might shall there be found in many *Elijahs*? These are the Churches walls, the bullwarks of the land, and the best fortifications for any City, They kill the enemyes of God with the sword of Gods word, whereby they sharply wound in reproving; and kill in threatening death: If furious *Iehu* should chance to let any escape, the sword of *Elisha* shall be sure to slay him, *1. Kin. 19. 17.* And you may see *Elijah* sitting upon a hill, and slaying an hundred of *Ahab's* Souldyers to death, and burning them up with the words



words of his mouth 2. *Kin. 1.* The same is the power of Gods witnesses, out of whose mouths fire doth proceed & devour their enemyes, *Rev. 11. 5.* Let *England* then take heed of pulling down, nay so much as loosening these pillars, lest the whole structure of Church and state fall together with them.

21. They are called *Bishops*, A generall title, and given to all the Ministers of the Gospell, all whose it is to oversee the flock committed to their trust, and to have a diligent care of it. *AB. 20. 28.* And therefore, whom the Apostle calls *Elders. Tit. 1. 5.* these he calls also *Bishops, V. 7.* Neither doth this title conferre dignity only, it inferrs duty also. The office of a Bishop has employment as well as preferment in it. It is a work in the Apostles judgment. 1. *Tim. 3. 1.* He that desireth the office of a Bishop, desireth a good work.

22. They are called *Teachers*, this being the great businesse of Ministers to preach and teach the word of God. This title primarily belongs to Christ, who is the teacher of his people, But it is applyed secundarily to his Ministers, who are others to him the Head-master. *Eph. 4. 11. 1. Tim. 2. 17.*

23. They are called *Clouds*, spirituall Clouds, watering, refreshing, fructifying the vineyard of the Lord with the former and the latter rain of ordinances. *Is. 5. 6.* Hence they are sayd to drop their doctrine upon men by a word fetcht from the Clouds. *Deut. 32. 2. Ezech. 21. 2. Am. 7. 16.* But Heretiques and deceivers, are empty bottles, waterlesse Clouds, tossed to and fro with the winds, *Iude. 12.* They make an ostentation and specious pretence of knowledg, when as indeed their sounds are but the sounds of empty bottles, and they are specious white Clouds, that seem to promise the earth a belly full of water, but when they should come to distill it, they are gone with a blast of wind, and so gull the thirsty expectations of the silly spectators.

24. They are called *Nurses* 1. *Thes. 2. 7.* For as a Nurse, dandles and husheth, and suckleth, and flattereth the little infant, so the Ministers of the Gospel should even hugg in their bosomes, speak pleasantly unto & feed with the sincere milk of the word, Christs new born-babes, accommodating their language, behaviour, and way of feeding to their infant state. And as a nurse with admirable patience doth digest the wranglings,

lings, endure the frowardnesses of her nursing, not grudging it her own blood to feed upon; So a faithfull Minister should be patient in his pains, indefatigable in his diligence, and not count his life dear unto him, if by it the Church of Christ may be advantaged, nor think much at his own destruction, if by it his people may be edified.

*Exposit.* 25. They are called *the Ministers of Christ*. 1. Cor. 4. 1. Which word in the *Greek* bespeaks sorrow, and calls for pains, as the office of a rower doth require, They sit at the oars, where if the wind of Gods spirit do not exceedingly help, they will find intolerable pains, and if it do help, yet they must use an indefatigable diligence. And if they be the Ministers of God (administring faithfully the word and sacraments) they must be approved in much patience, in afflictions, in necessities, in distresses, &c. 2. Cor. 6. 4. They are not prefer'd to a political and imperiall dignity, but an Ecclesiasticall Ministry, in which they may promise themselves whatever pains, the meanest of servants, in rowing, running or what else, do find, and more.

26. They are called *Stars*, and that not wandring, but fixed. For Christ, who sits at the right hand of God holds them in his right hand, Rev. 1. 20. (1.) Stars shine; so ought they by clearnesse of doctrine, and integrity of life to shine before others. (2.) Stars shine in the night; so let a Minister of the Gospell shine more gloriously, and illustriously when the Church of Christ is beclouded with heresies, and benighted in persecutions. (3.) Stars shine with a borrowed light; so the Ministers of Christ, receive their calling, gifts and doctrine from him the Sun of righteousness. Nay they excell either sun or stars, for these shall be turned into darknesse, the sun shall be totally eclipsed, the stars sink down into their sockets, and be put out at the dissolution of the world, but they shall shine for ever and ever. Dan. 12. 3. Oh that they were also as the stars of heaven for number, the Lord of the harvest sending out plenty of labourers to reap his yet plentiful harvest; and more fixed in the firmament of our Church, then the stars in heaven; that sometimes tumble head-long?

27. They are called *Angells of the Church*. Rev. 1. 20. 14. 6. For 1. like Angells they are messengers sent by God to declare his will to men. 2. They ought to imitate an Angelicall, purity,



purity, chastity, zeal and celerity, that they may be as Angells amongst men, Masters amongst boyes, and shepheards amongst sheep. So that this name also brings duty with it, as well as dignity. Many would be content to be Angells to dwell in heaven, but loath to be Angells to doe Gods errands upon earth; but he that would enjoy the honour, must first be imployed in the office, and execute that office too with carefullnesse, cherefullnesse and speedinesse, as the Angells doe. Now if *Timothy* as being a man of God, must flee covetousnesse; how much rather ought he to doe it as being an Angell of God. And if the Angels of God by pride fell from the presence and glory of God, it concerns these Angels that yet they be humble as men. What matters now though the world call us blind guides; God counts us stars, and will set us in heaven, when the stars themselves shall be misplaced. What though they call us devills; it is honour enough that God counts us Angels. Let us doe the work of Angels, and God will not stick to own us and honour us as such, before all men and Angels.

28. They are called *Presbiters* and *Elders*, a name implying, not their age, but office and dignity, common to all the Ministers of Christ, so that it is no solecisme to say, the yongest of Christs faithfull Ministers is an *Elder*. For the name is indifferently given to them all. *Act. 14. 23. 10. 17. 1. Tim. 5. 17. Tit. 1. 5. 1. Pet. 5. 1.* So called, because they ought to excell others in an elderly wisdom and discretion, shunning all youthfull vanities and levities, and behaving themselves with such a gravity and piety, as may beget a reverence for them amongst the people.

29. They are called *Paranymphs* or friends of the bride-groom. *Ioh. 3. 29. 2. Cor. 11. 2.* Because they bring the bride and espouse her to Christ: *They invite men to the marriage of the Kings son, Mat. 22. 3. and to the great feast, Luk. 14. 17.* Oh singular dignity, and sweet imployments. As the bridegroom makes use of his most faithfull and approved friends for *Paranymphs*, to make up the match between him, and his beloved: So Christ Iesus makes use of the paines of his Ministers, to perswade poor sinners into a marriage with their maker. Now the work of these friends of the bridegroom is manifold. For first they make up the match, secondly, after marriage they instruct them in their conjugall duties, and teach them faithfullnesse,  
love,

love, and joy in that relation. And finally, in case they backslide and forsake their Lord and Husband, they can be so to return again, and renew their conjugial vows. And they that do these things are sure the confident and approved friends of the bride-groom. Let us take heed therefore, that we play not the part of those unfaithfull trustees, who having been put into this office, and employed for the bridegroom, in the consummation of marriages, speak one word for him, and two for themselves; Let us wooe for Christ and not for our selves; his profit and credit, and not our own, for we are but the paronyms, he is the bride-groom, we are but the ambassadors, he the King.

30. They are called *Legats, messengers, ambassadors* for Christ, Hag. 1. 13. 2. Cor. 5. 20. Eph. 6. 20. to be Ambassador from any prince is an honour, from a renowned Monarch is more, but to be employed an Ambassador for Christ Iesus is of all other honours most honourable. And such ambassadors are Christs Ministers. And therefore, 1. as an Ambassador keeps himself within the limits of his commission, and observes how he is bounded by his Princes commands, so let the Ministers of Christ deliver their Masters mind freely, and yet truly, without detracting from, or adding any thing to the same. 2. As no Ambassadors assumes that province to himself, nor puts himself into commission. So let them expect their Masters mission before they fall a running; and 3. As Ambassadors are safe from any violence; so let these promise themselves the protection of their Master, and well they may, for they serve the best Master in the world, who not only sends them of his ambassage, but goes along with them also. And let England take heed of doing violence or offering abuse to these Ambassadors, for if David did revenge upon Hannon the base usage of his servants, and the Romans sackt Carthage, for offering violence to their Ambassadors, surely Christ, that interprets despites done to his Ministers, to be done to himself, will sharply and surely revenge the quarrell of his Ambassadors, and the dishonour done unto them.

31. They are called *fishers of men*. Mat. 4. 19. Mar. 1. 17. Luk. 5. 10. Because they do, as it were by the preaching of the word catch men, that wander up and down the wide world, as it were in a deep and vast Ocean. And under this Metaphor, a diligent

diligent and unwearied care and endeavour to gain many souls is enjoined to them. For fishers many times catch at what they catch nor, it may be, toyle all the night and catch nothing, therefore they had need of patience and constancy: they are exposed to tempests & ill weather, nay, have their lives allwayes in jeopardy by reason of the raging waves and unmeasurable deeps, therefore had need of a great share of courage & hardinesse, to adventure upon the one, and endure the other. Oh that we had Peter's successe to catch many fishes, or at least Peter's indefatigableness, patiently to endure toying all the night, *1 Cor. 3. 9.* & therefore are called *planters and waterers of Gods vineyard. 1 Cor. 3. 6.* The primary and chief Husbandman is God, *Ioh. 15. 1.* The secondary or subordinate Husbandman is the Minister of God. God tills inwardly by his spirit, the Minister outwardly by his word & doctrine. And as the field is plowed and sowed to bring forth fruit to its owner, so is the Church plowed and sowed to bring forth fruit to God, whose it is, and whose they are that till it. See here the necessity of a Ministry, without bread no life, without corn no bread, without Husbandry no corn, without Husbandmen no Husbandry, why so without faith no Salvation, without hearing no faith, without preaching no hearing, and how can there be preaching without preachers?

33. They are compar'd to *Oxen, 1 Cor. 9. 9. 1 Tim. 5. 18.* under the name of an *Oxe*, the indefatigable labour of a Minister is typically and allegorically set forth. For the *Oxe* is a very laborious Creature, and very profitable by its labour, (*Prov. 14. 4. Much increase is by the strength of the Oxe*) and that not to it self but to its Master. So let the Ministers of Christ be laborious and industrious, and that for Christ, not for themselves. The *Oxe* is slow in work but sure: If a Minister be cast upon hard ground, amongst a dull and slow people of understanding, it matters not for much hast or acutenesse, Let him accommodate himself to their capacities, rather study to doe his work firmly then finely; Let him not think much to explain, presse and inculcate the same things again and again. And as the *Oxe* content with grasse, hay or straw is an Hieroglyphick of frugality. So let a Minister of Christ be sober and frugall, minding more his work then his meat. As an *Oxe* is a harmlesse and innocuous creature, by the verdict of the poet,

But because the Oxe is hardy and strong, he will not be easily moved, but he will be content to suffer, and to be used for the service of his Master.

So let a preacher be a single and sincere man, without fraud or malice, plain and upright, like Jacob, full of grace, and full of love. As the Oxe is hardy and strong, he will not be easily moved, but he will be content to suffer, and to be used for the service of his Master. So let a preacher of Gods word be valiant, fearing the face of no man, nor the frowns of no face. Dost any one curse him? Let him contemne the curse. For he cannot answer reproaches and raylings better, then by not answering them at all. And as the Oxe laboureth hardest in hardest weather, more in Winter then in Summer. So let Ministers approve themselves in afflictions, in necessities, in distresses. 2. Cor. 6. 4. and stirre up themselves to the greatest diligence, when there is the worst weather in the Church. As the Oxe is profitable both in his life and death, so let every richfull and able Minister of Christ, be serviceable to the Church of Christ, not only by his preachings but also writings. Again as the ground which the Oxe plows not, brings forth briars and thorns, but that which is by him broken up and prepared, presents the Husbandman with a wellcome harvest. So the souls to whom the sound of the Gospell preached doth not come, that have no teaching priest, no ministeriall Oxe to break up the fallow ground, are overgrown with the weeds and rubbish of vices, but those over whose souls the plow of Gods word, held by the Ministers of Christ, doth passe, are fruitfull in graces and vertues. And lastly, as it is fit that the Oxe should feed of the harvest which he gets in, and eat of the corn which he treads forth; So is it fit that he that serveth at the Altar should live of the Altar, that he that preaches spirituall things should receive of their temporalls to whom he preaches; which piece of equity the Apostle proves by many arguments. 1. Cor. 9.

34. They are called Gods Trumpetters. Hos. 5. 8. and 8. 1. Because they must cry with a loud, shrill, and trumpet-like voyce to awaken the sleepy sinners. (1.) They blow the trumpet of the law against sinners, Zeph. 1. 14, 15, 16. Then the trumpet of the Gospell to the penitent ones, 1s. 27. 13. (2.) As the trumpets of the Levites were of solid and massy silver, Num. 10. 2. So the Ministers of Christ ought to preach the substantiall

substantiall and simple word of God without any mixture of their own inventions, without double or corruption. (3.) They are Gods *Trumpeters*, in as much as they ought to proclaim an everlasting and irreconcilable combat against sin, and call out men to fight the devill and their own corruptions, therefore *Wisdom's maydens do not whisper*, the Ministers of Gods word do not speak coldly, but boldly. Prov. 9. 3. For a preacher is not made for a pipe to invite men to wantonnesse and feasting, but for a trumpet to call forth to wars and fightings, to call men into the field against the black band of devills, and their own outrageous lusts. And whilst one of these enemyes abide the field, the Minister must call on to fight, as the trumpet sounds, so long as the enemyes are in fight.

35. They are called the *mouth of the Lord*. Ier. 15. 19. H. 2. 3. Luk. 10. 16. Act. 10. 35. 1. Thes. 2. 13. Those that separate the pretious from the vile, discern between the good and the bad, and reprove sin freely, are as the *Lords mouth*, and those that preach the Gospell faithfully are as the lips of Christ, for he speaks in them. 1. Cor. 13. 3. These Gods owne for his *mouth*, that is for his true and faithfull messengers, whilst they speak his words and not their own, in so much that he that heareth them, is interpreted as hearing God himself. And if they be the *mouth of God*, let their adversaries desist their designes to silence them, for how is it possible that the *mouth of God* should be stopped?

36. They are called the *Ministers of the New Covenant or Testament*. 2. Cor. 3. 6. Ministers, not of the law as Moses was, but of the Gospell, not of the old, but of the new Covenant, not of the letter, but of the spirit, not of death, but of life, not of damnation, but of mercy, not in weaknesse, but power, and efficacy; because by them Christ enlightens the mind, purifies the heart, and regenerates the whole man.

37. They are called a *sweet savour*. 2 Cor. 2. 15. By which Metaphor the Apostle commends and glorifies their sacred Ministry. For they are a *sweet savour*, in as much as they bring a sweet smell from Christ, and with it perfume the corrupt manners of the dunghill world. And this must needs be so, because on the contrary, false prophets are a noyome stink; but these preaching a holy doctrine, and proving it by an holy life, doe become a *sweet smelling savour*, and being so, their Mi-

Ministry doth become an acceptable sacrifice to God, yea, and to man them that perish. For although Israel be not gathered, yet shall they that desire to gather them, be glorious in the eyes of God.

II. 49. 5.

38. They are called the Churches Crown. Rev. 12. 1. The Church of Christ is to be seen there clothed with the sun, that is, with Christ the sun of righteousness, having the moon under her feet, that is, the temples upon all worldly things as vain and worthlesse; For the moon signifies things sublimarie. She has upon her head a Crown of twelve Stars, that is, she doth not tread under her feet the Apostolicall doctors, and doctrine, (as the manner of unmannerly England is at this day) but carries them as her Crown and royall ornament upon her head. She is adorned with the doctrine of the twelve Apostles, upon which she is founded, Chap. 21. 14. with excellent Ministers, as with a diadem, Chap. 1. 20. For her glory is not a worldly Crown, but her Crown is the integrity of her teachers.

39. They are called the glory of Christ, 2 Cor. 8. 23, that is by a Metonymy of the effect, such as promote and illustrate the glory of Christ. A title that comprehends all dignity in it. For how can a man be more glorious, then by being made the glory of Christ? Thus the grace and doctrine of the Gospel is called the glory of the Lord, II. Cor. 1. The light is come, and the glory of the Lord is risen upon thee. So let us therefore preach, so live, that we may be a glory to Christ our Lord and Master, and not a shame, for ornament not for ignominy.

40. They are called Saviours, Rom. 11. 14. Obad. 21. v. 1 Tim. 4. 16. For so it seemeth good to the spirit of God, to honour them whose Ministry it makes use of, by ascribing its own work to their hands. And this lays a strong charge upon us, that we through ignorance or idleness suffer not those souls to perish, whose Salvation God hath as it were entrusted into our hands. Neither is that cavill worth any thing, that it is God alone that converts and regenerates: For we do not deny it, God saves, and so do we. He saves absolutely and principally, we only subserviently and instrumentally, we endeavour the salvation of souls, Gods gives efficacy and successe to our endeavours. God and man goe together, to bring God and man together.



gether. That which God could do without us, he is yet pleased to do by us; and we working in his hand, are said to do that work which his hand does that act us; we save men; and yet it is God that saves both them and us: And this now argues the greatest necessity of a Gospel Ministry, that by it souls may be saved, and God glorified in their Salvation; which Argument might be of sufficient strength to establish such a Ministry, if those thousands, that might be called out for help, were all silenced.

Now to what end are all these Titles and Elogies, but to teach Ministers their Duty towards their people, and how to look upon themselves (as men created and devoted to labour and service) and to teach the people their debt of love, honour, and reverence to, and how to look (with an eye of esteem) upon their Ministers.

## CHAP. III.

*Arguments and Reasons evincing the Necessity, and efficacy of a Gospel Ministry.*

1. **T**He Necessity of the Sacred Ministry doth appear by God's command given, *Mark* 16. 15. *Preach the Gospel to every creature*; that is, to all men: Man being the Master-piece of the Creation is exalted; the Creature, by way of Eminence, as by our Saviour here, so by the Apostle *Paul*, *Col.* 1. 23. The like not only Commission, but command ye may finde, *Matth.* 28. 19. *Go ye into all the world, and preach the Gospel to every creature.* And the Apostle *Paul*, about to die, and so to leave his Office, gives this as his last Charge to *Timothy* (to the observance of which he strongly adures him) that he preach the Word in every opportunity, and with all importunity, *2 Tim.* 4. 1. 2. This task Christ impos'd, or rather, this honour Christ conferr'd upon *Peter*, and in him upon all his Ministers, that they should feed, and feed, and again feed his sheep, *Iohn* 21. 15, 16. It is not a humane Invention, but a Divine Institution, and therefore not arbitrary, but Necessary.

2. A Ministry is not onely necessary by a necessity of the Precept, but also by a necessity of the means: not onely as being ordained by God, but as being ordained for us, and his salvation: and it is so necessary in this regard, as that it is called in ordinary Speech; *the means, or the means of grace.* This is the ordinary way, the King's high-way to heaven; *Rom. 10. 14. 15. 1 Cor. 1. 1. Að. 11. 14. 1 Tim. 4. 16.* By this the Spirit is received, *Gal. 3. 2. Að. 10. 44.* This is the arm of the Lord, and the power of God to salvation, *Rom. 1. 16.* This was the employment which our blessed Saviour was diligent in, *Matth. 4. 17. and 11. 1. Luke 4. 18, 19.* and therefore God sent *Cornelius*, not to an angel, but to *Peter*, who should tell him what he ought to do, *Að. 10. 5, 6.* and *Paul*, although extraordinarily called, yet for the honour of the Ministry, was sent to school to *Ananias*, *Að. 9. 6, 10.* and the Eunuch must have *Philip* to preach to him, *Að. 8. 19.* Forso it seemed good to God, by men to reveal his will to men: This treasure God hath committed to earthen vessels, that the excellency of the power may be of God, *2 Cor. 4. 7.* God hath ordained it to be the primary means of our Regeneration and Conversion unto God, *Mal. 4. 5, 6. James 1. 18. 1 Pet. 1. 23. 1 Cor. 4. 15.* And as the Word of God preacht is the seed whereof the Christian man is borne, so it is the food whereby the new born Christian is nourished. Hence it is compared to meat, *Jerem. 3. 15.* to shewers, and dew, *Deut. 32. 2. Isa. 55. 10.* to light, *Að. 26. 18. Psal. 119. 105.* to the face of God, *Psal. 27. 4. and 105. 4.* Now without meat no life, without shewers no increase, without light no comfort, without the face of God no joy: It is this Word of God that enlightens the eyes, *Psal. 19. 8.* cheareth the heart, *Mic. 2. 7.* raiseth up the drooping, *Isa. 57. 19.* comforts the sad, *Isa. 40. 1, 2.* enlivens the dead, *Iohn. 5. 25.* heateth the cold like fire, breaketh the obstinate, like a hammer, *Jerem. 23. 29.* and confers the spirit of adoption, whereby we are sealed unto the day of Redemption. This is a sign of God's blessing, *Exod. 20. 24.* In whatsoever place the name of God is recorded, there he blesses the people, in hearing prayers, directing in doubts, and enriching them with all internall and external goods: *Micah*, although upon a false ground, had great confidence of this blessing, upon this account, *Judg. 17. 13.* Now know I that the Lord will do me good; seeing I have a Levite to my Priest. But truer, and diviner is that of the divine Musician,

*Psalm 65. 4. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple: to which trust our Saviour also gives his testimony, Luke 10. 23. Blessed are they which see the things which ye see, and this seeing comprehendeth hearing, and so consequently, hearing has the blessing also, verse 34.*

They must necessarily, and most deservedly perish then, that neglect and reject this spiritual Food and Physick. Cursed be also those damnable Apostates that bring in Damnable Errors, whereby they drive the sheep of Christ from his Folds, and drive them into the mouthes of the Wolves, bewitching them with their Fancies and Dreams, and so at last dreaming them into hell; and cursed be the Presumption of those inspired

Spirits, who despising the sacred Ministry of the more sacred word of God, pretend and profess Revelations, and Enthusiasms, as false as new, and as dangerous as either. These God suffers to fall into the temptations of pride, and into the snares of Satan; having reserved the blackness of everlasting darkness to be the Conclusion of their new Lights, 2 Pet. 2. 17. Jude 13.

3. The Necessity and Efficacy of the Ministry appear's by the ends for which it was ordained; which being many, the Apostle comprises in few, but full phrases, Ephes. 4. 11. &c. 1. Christ ordained a Ministry for the Restauration of the Saints, for the setting of them, as of disjointed members in their proper places: There was a disjuncture made by the fall of our first parents, and hence it is that all of us have variously erred and gone astray: Therefore God to restore us, hath given variety of gifts to his Ministers, to knit us to Christ our head, and us all together, as fellow-members. And as for the Restauration of the Saints, so 2. For their Edification. He hath given us Teachers, that we may be built up in knowledge; Preachers of the Word, that by them we may be built up in our most holy Faith, which comes by hearing. 3. For the settling and establishing us in the Truth, that we may arrive at a solid manhood in Christianity, and not like children be tossed to and fro with every winde of Doctrine, nor be drawn aside by the sleight and cunning craftiness of men; whereby they lye in wait to deceive: 4. For the conservation of the Unity and Harmony of

the Church, in the Worship of God, that we may speak the truth in love.

4. Our Infirmities and Miseries do sufficiently speak a Necessity of a Ministry. We are all by nature sick of an hereditary Disease, and do therefore need a saviour, and saving Ministry, to keep us that we die not of this Sickness, and to restore us again to perfect soundness. Nay, we are all by nature distanced from the mercy of God, are destitute of all innate strength, whereby to help our selves: Nay, we are not onely sick, and unable to restore our selves to health, but even dead in sin, Eph. 2. 1. and therefore be sure unable to restore our selves to life; and so we are obnoxious to the heaviest wrath of the Almighty God. And does not this sad condition call for *Ministry of Reconciliation*?

5. The Necessity of a Ministry appears by the sad condition of them that are destitute of the preaching of the Word, as may be exemplified in the Jews sometime wanting it, and the Heathens at this day, without a teaching Priest, and without the true God, are put together, 2 Chron. 15. 3. And the Heathens that want this Ministry are without God in the world, without Christ, without hope, Eph. 2. 12. When Moses the Jews Minister was away but five or six weeks, the people presently become idolatrous, Exod. 32. 1. After Paul's departure, grievous Woolves are seen entring in amongst the people, Act. 20. 29. where there is no vision the people perish, saies Solomon, Prov. 29. 18. Where there is no Ministry of the Word, we may expect whatever evill is expressed or signified by the Hebrew word ( *שָׁחַת* ) which we translate ( *perish* ) 1. Denudation, or stripping off the true and saving knowledg of God, faith, love, with the whole Armour of God, as also of Divine safeguard, and protection. 2. Rebellion, viz. against God, and against men. 3. Ossation from the study of good learning, performance of good duties, and practice of good works. 4. Separation, not onely from God by Apostasie, but one from another, by cruel enmities, and carnal Errors, as sheep having no Shepherd, and (as when there was no King in Israel, so) if there should be no Preacher in Israel, every one would do what seemed good in his own eyes; Nay, I doubt not to say, if Israel were nothing else but Kings, yet, if there were no Preacher, they would all do so.

We see some good fruits which God is pleased to hand over to us by the Ministry, some sad fruits of the want of it, and some Arguments, Evincing the necessity and efficacy thereof: What remains, but that we maintain and stick to this Ministry; love, and reverence the Ministers, at least for their work sake.

# CHAP. IV.

*The Doctrine is applyed in an Vse of Information.*

**T**HE Corrolaryes issuing out of the bowells of this Doctrine, thus explicated and demonstrated, will serve for Information, Instruction, Consolation, Reprehension, Exhortation.

1. For Information. *There is then a Ministry in the Church.* To what purpose are all these Names, and honourable Titles, if there be no such Order, as Ministers, in the Church? Which Order is not of a moneths, a years, or an Ages standing, but must be contemporary with the world, even in its last Ages: There is, and shall be a Ministry in the world, so long as there shall be a world for it to be in; which we shall prove by Arguments; 1. Confirming the truth. 2. Infirming and confuting the Cavills of the Anabaptists.

1. It is plain, by those Evangelicall Prophecies and Promises, by which God hath made himself a debtor to his Church. He standeth engaged to his people, in all ages, as well as to those of the Primitive times, to give them Pastors according to his own heart, who shall feed them with knowledg and understanding, *Isa. 30. 20. Ierem. 3. 15. and 23. 4. Ezech. 44. 23.*

2. It is plain by the Promise of Christs presence, and help with the Ministry of his Word, to the end of the world; the enrollment of which Promise we may see *Matth. 28. 20. Lo, I am with you (not a day, nor a year, but) alway, even unto the end of the world.* Although it may be shaken sore in this world, yet it shall not be pluckt up by the roots; although many may, and do gnash their teeth against it, yet shall they

they not be able to devour it; for Christ will build his Church, and the gates of Hell shall not prevail against it, or its Ministry. Neither did our Saviour make this Promise only (though chiefly) to his Apostles, but to all his Ministers who in generall, that either in times past have been, to us who now are, and to them that shall be after us, even to the end of the world,

3. The Offices of Ministers, and the works of the Ministry, shall be perpetuall, Therefore shall the Ministry itself last also. The Preaching of the Word, and the Administration of the Sacraments are Offices of Ministers, and works of the Ministry; but these have a long-lived Charter, a promise of perpetuity, and an injunction that they be perpetuated. A Ministry was given, not for one age, but for all ages; nor for the Edification of one man, but of the whole body of Christ, the Church, Eph. 4. 11, 12. The Administration of Sacraments must extend itself to the utmost times, and last age of the Church, Mark. 16. 19, 20. 1 Cor. 11. 26. Now whilst the Office continues, they must needs continue that execute it. Where there is any Religion, there must be some set apart to maintain it. *Read himself, if he be a God, must have his Priests.* The same may be found in Scripture concerning the heathen crew of all those devilish Deities, which the *Philistines, Egyptians, Moabites, and Ammonites* worshipped.

4. It is plain from the necessity of this Calling: *Without faith no Salvation*, John 13. 38. *Without the preaching of the word no faith*, Rom. 10. 14. *Without preaching no preaching*, and without a Ministry there can be no Preachers. For, *How shall they preach except they be sent?* So then, without the ministry and Ministers no Salvation. So long as there shall be any, to be saved, God will provide some, by whose hands he will save them.

5. Whilst there shall be a Church, there must be a ministry of the Church. But God will have a Church militant upon earth whilst sun and moon endure, Rev. 11. 36. Mark. 16. 18. Eph. 3. 21. It is necessary therefore, that as there ever hath been a ministry, because there ever hath been some Elect, so there should be a ministry for ever, because there shall ever be some Elect, whose Salvation shall be carryed on thereby, that it should be commensurable with the Churches necessities,

Whilst



Whilest God shall have upon earth a Church to be built; a Vineyard to be planted, a field to be tilled, a Flock to be fed, an harvest to be reaped, and soules to be saved; so long will he have builders, planters, tillers, shepherds, reapers, Saviours, and a Ministry for the accomplishing of these things; see *1st. 10. 10, 11.*

6. It appears, in that it is said to be the priviledg, and is represented as the Property of the New Jerusalem, to have no Temple in it, *Rev. 21. 22.* The Church Triumphant is the Church, and the onely Church, that needs no ministry, ministers, or ordinances; For God is all this to them; Instead of the word of God, they read in the God of that Word; instead of the representation of Christ in Sacraments, they have the enjoyment of him without the help of shadows or types. The immediate enjoyment of God in this life, without the means, is sure then a fancy onely befitting the heady brains, or rather brainless heads of Anabaptists. It is the proper Priviledg of the Church Triumphant to serve God immediately, without Temple or Ordinance; Amongst them it is, that *Prophets shall fall, 1 Cor. 13. 8.* But in the Church militant they are to be highly esteemed, *1 Thes. 5. 20.*

7. It appears by the care of the Apostles for the continuation of their Successors; and the perpetuation of a Ministry in the Church. Paul commands *Titus* to ordain Elders and Bishops in every city, describes the persons to be ordained, and prescribes rules for the ordaining of them; *Tit. 1. 5, 6, 7, 8; &c.* He commands, and cautions *Timothy* also about the same thing; and bids him keep the commands relating to this Ministry till the appearing of the Lord Jesus Christ; which Injunction is not onely laid upon *Timothy* in his own person, but upon all the Ministers of Christ that shall be in succession to the end of the world.

8. It appears by that honor, reverence, and submission, which, by vertue of the command, is due to the Successors of the Apostles, *1 Thes. 5. 12, 13. Phil. 2. 29. Heb. 13. 17:* Which things, so long as they are due, must needs have, and prove Ministers of the Gospel to whom they shall be given. And if you take away them that are over you in the Lord, your Messengers, them that have the rule over you, and that watch for your soules, I pray you tell me, where will you bestow the high estimation and

and love, the reputation, obedience, and submission which the great Apostle commands to be given, in the fore-quoted Texts.

9. It appears by that constant provision that God has made for his Ministers, ordering them honourable stipends for their work, *Gal. 6. 6. 1 Cor. 9. 13, 14. 1 Tim. 5. 17, 18.* which provision is laid up in the store-house of the Gospel, not onely for the Apostles sake, but all theirs that are Ministers of Christ in succession. Now to what purpose should these commands of God remain in the Bible, if there should not be a remainder of Ministers still in the Church? God needed not to have provided meat for his Ministers, if he had been minded that men should have sewed up their mouths.

Away with the dozing crew of Anabaptists then, that despising the Word of God, and Ministry of that Word, and Ministers of that Ministry, gape for the downfall of Revelations into their mouths, and stare after New Lights. Away with them to the Law, and the Prophets. Why stand ye gazing up into heaven for new discoveries? to the Law, and to the Testimony; If they be not according to this Word, it is because your new Lights have no light in them, *Isa. 8. 20.* God hath ordained and established a publick Ministry, and forbids the consulting of Diviners, Observers of times, Enchanters, Charmers, Witches, Wizards, Necromancers, *Deut. 18. 10, 11, 12.* No, nor must mens own Fancies lead them, their own inventions be set up to give Oracles. But in all doubtful matters, consult the Ministers of God, *vers. 13.* Is there no light in the Word of God? or, whether are your eyes out that ye cannot receive it? Is that nothing but a dead letter now, which in *S. Pauls* dayes was so quick and spirituall, *Heb. 4. 12.* Is there no God, but in the still voice of your spirituall conceivements and Revelations now adayes? Well, let's hear, what your spirit has to say against our Christ, who has bidden *Ge. and teach and baptise,*

CHAP. V.

*The Cavills and Fallacies of the Anabaptists, Socinians, Swendfeldians, and Enthusiasts are blown away.*

Obj. 1. **T**HE first harbour of these Libertines Opinion in this thing is pretended to be in *Ierem. 1. 34.* They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them, even to the greatest of them, saith the Lord. Therefore such a thing as the Ministry of the Word is needless under the New Testament.

Answer. 1. Words are not properly Scripture, but the sense; neither does the Scripture properly consist in the leaves of words, but in the root of reason; the Word of God is not to be taken formally, as it is described by words and syllables, but materially, as it declares to us the minde and counsell of God; we must not stick in the bark, for that hath involved the Papists and Anabaptists in many Errors.

2. If we must needs have so much regard to the letter of the Text, it rather takes away Private Instruction, then Publick Preaching; for God does not say, there shall be no publick Preachers, but *They shall no more teach every man his neighbour, and every man his brother.* But neither can we discard private Instructions under the Gospell; if *S. Paul* be a Gospell-man, who presseth this duty, *Coloss. 3. 16. 1 Thes. 5. 11.*

3. The Text is a Promise: Now Promises must not shoulder out, nor overthrow Precepts; neither must the means be taken away, because the primary cause is laid down and asserted. God feeds all, it does not follow therefore that tillage is unnecessary, or bread needless, for by these means God feeds us. No more does it follow, that because God teacheth, therefore the ministry of his word is unnecessary, for God teacheth by the ministry of his Word.

4. The genuine scope of the Text is to shew us, that God teacheth his Elect, not onely externally, by the ministry of his Word, but internally, by the ministry of his Holy Spirit. Neither does the Prophet speak absolutely, simply, and

and inclusively; but comparatively, as the Holy Ghost frequently speaks. Things spoken negatively in Scripture, are oftentimes to be understood comparatively, and are not to be expounded so much by (nor) as by (not so much,) which is plain in *Hos. 6. 6.* *Psal. 90. 8.* *Psal. 11. 16.* *John 6. 38.* *John 7. 16.* and many other places: So that the sum of the Prophets words will easily be, There shall be a fuller and clearer knowledge of God in the times of the New Testament, then there was in the times of the Old.

1. Because under the Old Testament Christ was obscurely shadowed out in Types; but under the New he is plainly preached, and shewn openly; in so much, that a very boy, well catechised and instructed doth understand the Gospel concerning Christ, better then many of the Priests of the Law did; which is the accomplishment of that Promise, *Isa. 11. 9.* *The earth shall be filled with the knowledge of the Lord.*

2. Because there are farre more that are blessed with the saving knowledge of God in the times of the New Testament, than were in the times of the Old, the Preaching of the Word not being restrained to one Nation now, as it was then, but common to all.

3. By reason of the more plentiful Effusions of the grace of God, there shall not need so much pains and trouble to instruct the Elect now, as formerly there needed. This is plain from *Jer. 33.* where it is said, *I will write my Law in their hearts,* not in their lips, nor in tables of stone, nor on the fringes of their garments (as it was sometimes among the Jews) but in their hearts, by giving them pious affections, and inclinations for the Law of God. That of Calvin upon the place gives the substance of the Interpretation; God, who had more darkly represented himself under the Law, promiseth a more glorious discovery under the Gospel; in so much, that the knowledge of God shall be then, as it were, familiar, and common: But it is by an Hyperbole that he commendeth this grace, when he saies, that no one shall need any Master or Teacher, but every one shall be sufficiently instructed: Neither yet does he say exactly, that they shall not teach every one his neighbour, but they shall not teach every one his neighbour, saying, *Know the Lord;* i. e. there shall be such a measure of knowledge, that men shall be no longer *Abecedarians*: For this phrase (know the Lord) seems to point at the first beginning, and rudiments of Religion. The minde of the Prophet in this place (which we willingly yield) can be nothing but this, that

God

God will send out a greater light, and greater measures of knowledg in the times of the Gospell, and will deale more freely and familiarly with his people then, than formerly.

5. If having given the naturall sense, & genuine scope of the text, we may ult an answer *ad hominem*, I would fain know why the *Anabaptists* and Quakers, that stand up for this litterall meaning, and apply the promise to our days, can make themselves these new lights, and the heirs Of this promise, and yet goe about saying *know the Lord*. Certainly if this be the meaning of the promise, these be the times of the accomplishment of it, and they the persons to whom it belongs, they contradict their interpretation, and even break the neck of the promise, in going from town to town, from street to street, from house to house, teaching men to repent, to turn to the Lord, to know the Lord, and a great deal more of this, and so take Gods work out of his hands, for they should be all taught of the Lord. And if they say, true men shall be taught of the Lord, but it shall be by the means of men, then why are not we as fit to teach as they? This now brings to my mind their

2. *Obj.* Which they build upon, *Is. 54. 13.* where God promisseth that *all the faithfull shall be taught of the Lord*. Therefore the Ministry of the word is needlesse.

*Ans.* 1. This rather raiseth up then razeth out the Ministry of the word, of which there shall be need in the New-Testament, no lesse then in the old. All know that Scripture is the best interpreter of Scripture, Now Christ teacheth us what it is to be taught of God. *Ioh. 6. 45.* God teacheth us two ways, by the outward preathing of his word and by the inward revelations of his spirits. God here promisseth that his elect shall be taught, not only by the teachers of the Church from without, but by the Holy Spirit from within. Christians in this text of the Prophet seem to be put in opposition to the Iews, whose teachings under the old Testament were more externall then internall. And it is here promised that the spirit of God shall be mightily efficacious by the Ministry of the word, and that it shall be more free and liberall in distributing its gifts and graces under the New Testament. So that these two kinds of teachings are rather united in this text than divided. To be taught of God is not

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not to be taught of him immediately, but mediately by the preaching of the word, as appears from *Luk* 10. 16. *Ad* 10. 33. But further if this text of the prophet be interpreted for the overthrow of the Ministry of the word, how will it agree with *1st*. 3. 15. *Mat*. 28. 20. *Rom*. 10. 14. ? And agree it must, unless you will have the spirit of truth to give himself the lye. *Calvin* speaks appositely. It is evident how miserably they doze, who abuse this text, for the overthrow of the ministry of the Word, so much used by, and usefull to the Church. They cannot be owned for the Children of the Church, that reject her education. And it is in vain to boast the revelations of the spirit; for the spirit teaches none, save those who submit themselves to the ministry of the Word. Account we them therefore the brats of the Devill, not the genuine begotten of God, who reject this holy ordinance of his own institution. For we see these two, (the Children of the Church) and (the taught of God) are so much the same, that they cannot be the taught of God, who will not be taught in the Church.

2. If we may make an answer *ad hominem*, It little becomes the *Anabaptists* to decry a Ministry, and forbid prophesying who otherwise bid all to do it, plead the cause of the gifted brethren so stiffly, and give them a licence for prophesying at their pleasure. No wonder if they would set Scripture together by the ears, and make contradictions in them, who themselves do contradict themselves, and whose latter opinions do fall out and quarrell with their former.

3. *Obj*. Is grounded upon 1. *Ioh*. 2. 20, 27. *Ye have an unction from the holy one, and ye know all things; And ye need not that any man teach you.* The Objection fram'd for the purpose of our Libertines and New lights, will be of this form, who ever hath the spirit of God, understandeth the Scriptures without a teacher. But we have this spirit of God. Therefore we understand them without any teacher.

*Ans*. 1. The Major proposition is false. For whom the spirit of God teacheth, it teacheth by teachers, *Eph*. 4. 11. and not immediately, as was made to appear before. This anointing teacheth you all things, that is, The spirit of God is efficacious and powerfull by the preaching of the word, to enlighten the minds of the faithfull in all things necessary to Salvation. These elect persons knew all things, and so *St. Paul* could do

all

all things he sayes, and yet I dare say there were many things, that they did not know, nor he could not doe; what shall we say then? Why not that these elect persons were so many Gods, which they must be, if they know all things. 1oh. 21. 17. Not that Paul was Omnipotent, nor that these were Omniscient; But Paul's Omnipotence, and their Omniscience must be limited. The one could do all things belonging to his calling, the other knew all things necessary to Salvation, at least in some good measure; they knew all things which might serve for the discovering of Anti-Christ, and the avoyding of his snares, which is there the subject of the Apostles discourse. Concerning these things, or concerning the fundamentalls of religion, *ye need not that any man teach you*; which words else are spoken comparatively not absolutely, and come to this meaning. The Spirit of God teacheth you so plainly and powerfully, that no one needs to bestow much pains to perswade you concerning heavenly truths. The *Major proposition* being pull'd down, the *Minor* staggers, and the conclusion appears to be a mere delusion.

3. If they that have the spirit of God and the Holy anointing, *know all things*, and *need not that any one teach them* any thing, in the sense which our Enthusiasts would interpret it, I wonder that the Apostle *Iohn* could so far forget himself, as to write an Epistle for the instruction, & edification of such Omniscient persons as these were. This sense of the text, which our libertines will stick to it, will not only render the Apostle contradictory to Christ Iesus his Master, Mat. 9. 38. to the Apostle Paul 1. Tim. 3. 1. and Eph. 4. 11, 12, 13. but to himself also. As though a man should goe and teach another, that he need not be taught. So that surely, *ye know all things*, must needs be meant but of some things, and *ye need not that any one teach you*, must be limited to some things only, wherein they were so well versed.

4. *Obj.* God can save the Elect without any Ministry, therefore he will.

*Ans.* This doth not follow: An argument from Gods power to his will is not concluding. God could have saved Noah without an Arke, but he would not. He could have instructed the Iews without Levites, have propagated the Gospell without Apostles, but he would not. He could save us indeed

without means, but it has pleased him to make use of means for the regenerating of us, and to prescribe those means to us. *Rom. 10. 14.* Where the Apostle in an elegant gradation, sheweth us by what means, and in what order to faith and Salvation, we are fitted for glory.

5. *Obj.* Although the Ministry be usefull for regeneration, yet it is uselesse to the regenerate.

*Ans.* Why do ye not say also that meat is necessary for Children, but superfluous, and hurtfull to men of age; for we are sure that the word of God is meat. The Apostle Paul appears to be of another mind. *Eph. 4. 13.* The Ministry of the word must continue (not for a year or an age, not till we be regenerate, not till we have got a little strength, but) till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Not only till we be united to Christ by faith, but till all the elect come to a perfect knowledge in the beatificall vision, and to the full stature of Christ. There remain many scales yet to be stricken off from the most enlightened eyes in the world, and some rubits which may still be added to the highest stature in this world by the word of God. The word of God is not only the feed, of which the Christian babe is born, but the food also, by which the Christian man is fed, *1. Pet. 2. 12.* and is not only the instrument of regeneration, but of edification also. *Act. 13. 1. 11. 12.* *Tim. 3. 16. 17.* Therefore the Apostle would not have believers to forsake the assembling of themselves together, by way of Christian congregations to handle and hear Gods word. *Heb. 10. 15.* The word of God preacht, that principle of regeneration, is also the principle of nutrition. *Jeremiah* was regenerate, yet he ate the word of the Lord, and it was to him the joy and rejoicing of his heart. *Ier. 15. 16.* *David* was regenerate, yet the word of God, was more sweet to his taste than the most clarified honey, more desirable to his eyes, than the most refined gold. *Pl. 19. 11.* *Iob* was regenerate, yet he hid, or rather hoarded up the Commandments of God, as the best treasure, in his heart, as the best treasury. Nay, he esteemed the words of Gods mouth more then his necessary food. *Iob. 23. 12.*

Nay, since the best saints upon earth are by nature slow, sacure, apt to loosen themselves from God, and obnoxious to many

many wandrings both in head, heart, and hand, (as is sadly exemplified in *Sampson* the strongest of men, *David* the most humbled of sinners, *Solomon* the wisest of Kings, *Peter* the boldest of believers) since blindness in part happen even to the best of *Israel*, and no man even was or will be upon earth, either so compleat in knowledge or grace, but that something will remain to be added to him, *Phill.* 3. 12. 2. *Pet.* 3. ult. we have daily and hourly need for, and use of the word of God, whereby our ignorance may be instructed, our failings refresh'd our weakness strengthened, our dullness quickned, our wanderings reduced, our wavering resolved, and we built up in grace, and in the knowledge of our Lord and Saviour *Jesus Christ*.

CHAP. VI. *Many uses of instruction arising from the doctrine.*

**H**ENCE we may see the absolute necessity of a Gospel Ministry. Take away this salt, and you have the world stinking in sin presently. The whole world not only falleth into, but lyeth in wickedness, as *Ioh.* 5. 19. and there would lye and rot to all eternity, were it not for this salt. Take away this Ministry, and ye take the sunne out of the firmament. For what is the world without the Ministry of Gods word, but the picture of hell, nay very hell upon earth, wherein will be no order, and eternall horror. That of the *Constantinopolitane* is almost more common then that it needs to be repeated, *It were better that the sun did not shine, than that Chrysostome should not read.* Take away this Ministry, and you take away all the true knowledge of the true God; the hear of piety is extinguished; barbarisme entereth, and you shall presently reap a large harvest of the weeds of all error and prophaneesse. There will be neither sovereign nor subject, Mistresse nor mayde, but all things will presently be in a confusion, which very miseries our ancestors did sadly experience in the dark night of popery to their great ill Glion. And not only they in their *Papisticall*, but also we in part see in our *Atheisticall* days, wherein the Ministry and Ministers of the Gospel being set at naught, he hath broke

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hoole, and a numberlesse crew of Locusts have sprung out of the bottomlesse pit, assuming to themselves the names of Arrians, Arminians, Socinians, Antinomians, Anabaptists, Familists, Antiscripturists, Antisabbatarians, Antispiritarians, Libertines, Erastians, Levellers, Moralists, Millenaries, Enthusiasts, Separatists, Semiseparatists, Quakers and many more of the same brood, upon all which and the present erroneous state of our English Church, a stranger hath set a black mark, England (saith he) in four years, is become a Levee and sink of all sorts, and Sectaries. His Countrey from the foundation of the world hath brought forth and brought up, so many monstrous bugs as it hath done. Nay, in a word, take away the Ministry, and you take away faith in God, prayer to God, and Salvation given by him. Rom. 10. 15. 1 Tim. 4. 16. By this men are turned from darkness to light, and from the power of Sathan to God. Jer. 23. 22. Luk. 1. 16. 17. By this Christ hath propagated his Church, overthrowne the Kingdom of Sathan, and the power of darkness, viz. paganism, idolatry, superstition, and ignorance. Luk. 10. 18. 19. This stops the blasphemous mouths, and cuts out the very tongues of that pestilent generation of Jesuits, and Remish agents: Therefore when God will blast the downfall of Anti-Christ, he will not do it by secular power, but by the spirit of his mouth. 2. Thes. 1. 8. that is, By the power of the Gospell preached, by Ministers not Magistrates, by whom also he hath founded true religion, kept it upon its Legs, when it was founded, and restored it when it was fallen. To these he hath given (that which he hath denied to the greatest Monarchs of the world) the Keys of the Kingdom of heaven. Mat. 16. 19. Joh. 20. 23. So that what they bind on earth, is said to be bound in heaven, and what they loose, is to be loosed also. Hence some one not amiss infers that a Minister rightly discharging his office, hath not only preheminence above all other private persons, but even Kings and Princes; to which Olyssius gives his suffrage; That the very Angells of God in heaven in this may give place to the Angells of God, which are upon earth, who although they be themselves in heaven, yet have no Keys to open to others. Take away this Palladium i. e. come who will, and take away our place, and nation. Behold the disasters and disorders, and the omnifarious calamitousnesse of thosetimes, wherein Israel was without the knowledge of the true God,

God,



God, without a teaching priest, and without law. 2. Chron. 15. 3. 5. Take away this light, ye have nothing but stumbling. *Ish.* 11. 10. Take away Pastours, and ye have men, like sheep wandering; Take away these guides, and ye have all ditches every where filled, with the carcasses of the blind, that are fallen there. Take away this light, and let us see what solid comfort, innumerable gold, uninterrupted prosperity, and friendly society will afford. Take away this *light*, and then shew me the glory of *Isaiah*. Ignorance and implety goe together in the Gospel texture, *Eph.* 4. 18, and there is but a letter between Ignorants, and Covenant-breakers, *Rom.* 7. 31. If ye would find cruelty, search the dark places of the earth, for they are full of it. *Psa.* 74. 10. Come see and heare the wise man's whoremonger bewayling himself at last, *Prov.* 5. 13, 14. *I have not obeyed the voice of my teachers.* Behold the root of bitterness, the fountain of his sin, *Not instructed mine ears to them that instructed me.* *Hinnah* the *lady* here's the ground of the complaint. Wherefore the Lord promiserh faithfull pastours as a great blessing, and singular kindnesse, *11.* 30. 20, 21. *The Lord will give you the bread of adversity, and the water of affliction.* Behold the foxe? *But thy teachers shall not be removed into corners any more, thine eyes shall see thy teachers.* Behold the salve? Although we suffer hunger, and thirst, and adversity, for tryall and purgation, yet if God will be present with us in our teachers, who may strengthen the weak, cheare the sad, rethre the faint, and teach us the ways of the Lord, our hunger will be as good as plenty, our adversity will our thine prosperity, and our thirst allwaged by the waters of the Sanctuary. And on the other hand, as hunger and thirst are blessings with the word, so is a famine of the word the greatest curse on this side hell, though in the midst of plenty and prosperity, so is it represented, *Am.* 8. 11. *Wine, 29. 9, 10.* what is the body to the soule, no more comparable in value, then the cloaths are to the body. And so consequently what is the sustentation, and nourishment of the body, to that of the soule? Wheat is but chaffe to the bread of life, Wine is but water to the droppings of the Sanctuary. Honey is but Waxe, nay, very bitterness to the word of God, *Ps.* 19. 10. And so consequently what is a famine of bread, or of water, to a famine of the word of God, which is the most excellent food of the most excellent substance in this world, even our precious souls.

2. This acquaints us with our *miserable condition*, by nature. It gives us to understand, that we are altogether destitute of the *salt* of Mortification and Repentance. If we were sound, and could so preserve our selves, what needed we this *salt*: what unsavory, filthy, stinking, corrupt carcases are men, till they be seasoned with this heavenly *salt*! Let us therefore bless God for this Seasoner, and that he hath caused us to be brought forth, and brought within the sound of the glorious Gospell; and pray with all earnestness, that, as God hath out of his mere goodness, ordained a Ministry for us, that he would preserve it amongst us; as he hath set, it up, so that he would keep it standing, whilst the world it self shall stand.

3. This acquaints us with the *dignity and efficacy* of the sacred Ministry; of all that serve and minister to Christ, his Ambassadors are his chiefest servants, and choicest ministers. Their ministry is most excellent, because they minister to God, *Heb. 5. 1.* and that, not in the things pertaining to this life, but in the things that respect the Kingdome of God, and the everlasting Salvation of men: this ministry is called a thing not small, *Numb. 16. 19.* nay, it is called an honour, *Heb. 5. 4.* nay the Prophet puts a beauty with an admiration upon the very feet of the Gospell-ministers, *Isa. 52. 7.* *How beautiful are the feet of them that bring good tidings of good, that publish salvation!* how could the beauty of them be exprest more fully, than by such an elegant particle of admiration? and yet, if the beauty of their feet must have an admiration borrowed to exprest them, by what shall we exprest the beauty of their faces? Learn hence, what a glorious treasure the Gospell is, what a glorious Office the Preaching of it is, what glorious and honourable servants the preachers of it, they have been a delight to the very Kings of the earth, who in token of honour and reverence, have called them *father*, *1 Kings. 6. 23.* nay, they have not onely spoken reverently of them, but also comfortably to them, *2 Chron. 30. 22.* and *35. 2.* wicked Saul himself could not but reverence holy Samuel, *1 Sam. 15.* and graceless Herod could not but respect the gracious Baptist, *Mark. 6. 20.* the Apostle Paul was of so much worth to the *Galatians*, that they received him as an Angel of God, even as Christ Jesus (for his Ambassadors he was) *Gal. 4. 14.* Behold Cornelius the Cen-  
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turion falling down before *Peter* the Apostle, and worshipping him, *Act. 10. 25.* Oh stupendious humanity, and humility! a *Roman* Captain, a Gentleman Souldier stooping to a poor Apostle, and offering him honour, not onely more than could be expected, but than durst be accepted: Lo *Alexander* the grand Tenant of the Universe (whose ranging soul knew no confines, whose stately spirit scorn'd to own any Monarch) stooping before, and doing reverence unto *Jaddus* the *Jewish* High-priest, *Iosephus, Antiquit. l. 11. c. 8.* It is not much that *Aquila* and *Priscilla* should expose their lives to danger for *Paul's* sake. *Rom. 16. 3, 4.* but yet it spoke their great affection to, and estimation of him. Observe the reverend carriage of the noble *Obadiab*, Governour of the Kings household, towards *Elijah* a poor persecuted Prophet, *1 Kings 18. 7.* He fell on his face, and said: Art thou that my Lord *Elijah*? and not only him did he reverence, but manifested his great affections towards an hundred of the Lords Prophets, even with the danger of his life, *ver. 13.* such was the honour sometimes thought due to the men of God. Ministers are gifts, not carnall and temporall, but spirituall: they are part of Christs purchase, and a singular fruit of his ascension, who went up into heaven, that they might come down upon the earth, *Eph. 4. 10, 11.* Surely the gift of the Sun and salt, are a mere nothing, if compared with this heavenly Larges. By this Ministry the glory of God is manifested, faith is begotten and nourished, charity kindled and enflamed: by this the Ignorant are instructed, the idle are provoked, the unconstant are fastened to the truth, as it were nailes, *Eccles. 12. 11.* the wicked are convinced, the weak are confirmed, the root of wickedness cast up, and the branches cut off. This Gospell-ministry, in the Apostles minde, farre out-goes the Ministry of the Law, *2 Cor. 3. 7, 8, 9.* and *Iohn Baptist* (who himself was scarce a Gospell-preacher, had yet, because of his more then ordinary nearness thereunto, his preheminance, not onely of the silken Courtiers in our Saviours account, but of all the Prophets his predecessors, *Matth. 11. 7, 8, 9, 10.* And yet the meanest of the faithfull Ministers of Christ (in regard of the clearness of the Doctrine taught by him) is greater then he. The great excellency and dignity of the Sacred Ministry will easily appear, if we consider,

1. The *Authority* of it, not man, but God. The commendation of the Scriptures is, that they are *divine*, 2 Tim. 3.16. The commendation of Believers is, that they are *called*, Isa. 54.13. The same authority commends the Ministry of the Word, Eph. 4.11. *above* *man*, Christ gave some Apostles, &c. He put his Ministers into Commission, Matth. 28. 19, 20. *And Jesus came and spake unto them, saying, All power is given to me in heaven and in earth; Go ye therefore, and teach all Nations, baptizing them.* And S. Paul magnifies his Ministry by this authority, 1 Cor. 1.1. 2 Cor. 1.1. and Gal 1.1. *Paul an Apostle, not of men, nor by man, but by Jesus Christ, and God the father,* It is not mans appointment, but an Ordinance of God; not a humane fiction, but a Divine Institution.

2. The *Antiquity* of it, which also commends the goodness of a good thing. The Ministry of the Church is no new Invention, but an ancient Ordination: for it had been even from the beginning, which the Churches of God have not wanted in any age, neither before, nor under, nor since the Law; Before the Law were the Patriarchs, who instructed their Families in the Worship of God, and propagated Religion to their Posterity: Under the Law God had his Priests, and Levites, and Prophets, who had their unctious, missions, and Commissions from him: And since the Law *above* *man*, Christ hath given Apostles, Pastors, Evangelists, Teachers.

3. The *Ministers* of it: the Patriarchs, the Prophets, Christ himself, and his Apostles. *Isaiah* was of the blood royal, and yet a Minister of this ministry: King *Solomon* commends himself to the Church of God under the name of *Kobab*: and amongst other his Titles, seems to glory first, and most in that of *The Preacher*, Eccles. 1. 1. *The words of the Preacher,* and then it follows, *the son of David, King in Jerusalem.* *Noah* the Monarch of the whole world was a *Preacher of righteousness*, 2 Pet. 2.5. *Nay, Christ Jesus himself, God blessed for evermore, came to minister.* Mark. 10. 45. and to be the Master-preacher of the Gospel, *Mat. 1. 2.* The Apostles and Teachers that have succeeded him, being set up by him (1 Cor. 12. 28.) are also honourable: For what greater honour can there be in Court, then to succeed in that place and employment,

ment, in which the King's son himself deigned sometime to be.

4. The *Object* about which it is conversant: not the body, but the soul; not humane Laws, secular concerns, but spirituall things relating to the worship, service, and glory of God, and the salvation of soules. Physicians binde up bruised bodies, Lawyers patch up broken Estates, whilest Christ Ministers bind up broken hearts, and save wounded consciences. If therefore the body be unworthier then the soul, the earth be content to be below the heavens, externalls give place to eternalls; parity of reason will prefer this sacred function before, and set it above all others.

5. The *Supernaturall Effects* thereof, such as the Conversion, Sanctification, and Salvation of man; In all which the dignity of the sacred Ministry does admirably appear, and in the dignity of the ministry doth also appear the dignity of the Ministers. Neither let any one say, they are servants, they are but Ministers, and therefore not to be honoured; for that derogates not awhit from their honour: If they be servants, they are the servants of the Church of God; If they be Ministers, they are *Ministers of Christ*, the Lord of heaven, earth, and hell; They are not the servants of Kings, but of the King of Kings, to whom the glorious Angels do gladly Minister; neither are they of the meanest of Christ's servants, put in some low place of service, but they serve him in the distribution of the most precious treasure, even Gospell-grace, 2 Cor. 4. 7. now to be the Treasurer of the Lord, is a greater honour then to be Lord-Treasurer. And if there be honour in the meanest Office performed for God, as hewing wood, and drawing water for the Sanctuary, and keeping the door of the house of God, *Psal. 134. 16.* surely the highest Offices cannot be dishonourable. All the things that render any service honourable, do concur to make this great employment truly honourable. 1. *We serve an honourable Master*, the Lord *Tehovah*, the Monarch of heaven and earth. 2. *Our service is in it self excellent and honourable*. 3. *Our wages and reward is the highest of all others*, viz. a Crown of glory; God does not onely honour his faithfull ministers that honour him, in this life; but he has reserved a more exceeding weight of glory for them against the time to come. Oh what admirable honour will be given of God at the last

day to his faithfull Ministers! Then shall stand forth before God, and his Angels, and all men, *Andrew* bringing with him his *Achaians*, whom by his ministry he gained to Christ; *John* with his *Asians*, *Thomas* with his *Indians*; *Peter* with his *Jews*; *Paul* with his Gentiles; and all the pious and painfull Ministers of Christ, with the children that God hath given them in their respective Ages and Generations, and these shall be their crown of glorying, in the presence of Iesus Christ at his coming, 1 *Thes.* 2. 19.

What remains therefore, but that we give such honour to our Teachers, as is due to the Ambassadors and Ministers of the most high God, For although they be servants, yet are they his servants, whom to serve is to reign; Look not upon them as slaves, but as such servants, to whom honour, reverence, and obedience is due, even by the command of God 1 *Tim.* 5. 17. *Tit.* 2. 15. *Heb.* 13. 17. 1 *Cor.* 16. 15, 16. The Apostle *Paul* desires the *Thessalonians*, 1 *Thes.* 5. 12, 13. not onely to know, but to acknowledg their Teachers, nay, to love them with a high strain of affection, even to an Hyperbole, to esteem them highly in love, which Translation yet comes short of the expression, *ἀγαπᾷν ὡς τὸν κύριον* is repeated in 2. 12. Let us imitate the *Galatians*, whose very eyes were not so dear in their heads, as the Apostle *Paul* was in their eyes, *Gal.* 4. 15.

But here a double Caution is needfull. 1. Let us take heed lest these Encomiums and commendations of the Ministry lay in us the grounds of pride, lest we be puffed up with the dignity of our Office. And to this purpose 'twill not be amiss to consider, that the operation and efficacy of our Ministry is not from our selves, but from God, *1st.* 3. 12, 13. 1 *Cor.* 3. 5, 6, 7. We are onely Ministers, not Lords of mens faith, but Ministers by whom they believe; Our planting and watering avail nothing unless God give increase. The Preacher beats the ears, but God alone breaks the heart; The Preacher teacheth, but God gives knowledg; the Preacher perswades, but God inclines; *Iohn* baptiseth with water, but Christ onely with the Holy Ghost, and with fire, *Matth.* 3. 11. 2. Let us take heed of dishonouring this honourable calling by unfaireable lives, lives led in drunkenness, idleness, ignorance, profaneness, heresie, pride, coverousness, uncleanness, sports and pastimes; let us take heed of being unsavory salt, of speaking,



speaking silken words, and things to please mens fancies; and so proving rather honey then salt to the sinners, as they were *Ezech. 13. 10, 11.* They that are such, teach others the things which themselves condemn; They that reprove others, had themselves need to be irreprovable; For,

*Who can abide the traitorous Gracchi, when  
They make complaints against seditious men?  
Shall Clodius condemn Adulterie;  
Or Catiline Cethegus, worse then hee?*

Certainly he must needs strike faintly upon the Consciences of sinners, who has his own Conscience polluted with gross sinnes; and how shall he inveigh against the vices of others, who fears shame for his own? *How shall he teach well that lives ill;* or season others, who is himself altogether unfavoury? How can the covetous Minister press his people to heavenly mindedness; or, with what face can the drunken Doctor commend to another a sober course of life? Or, if he do, 'tis seldome with good success; A wicked man may indeed preach against wickedness, but will hardly preach it down, except he preach *in deed*; He that attempts to take a mote out of his brothers eyes, must either cast the beam out of his own first, or else he will certainly be entertained with the Proverb, *Physician heal thy self.* He is a Pharisaicall Teacher that saies, and does nothing. *Mat. 23. 3.* such take away all authority from their Preachings, plucking down with their life what they build with their language; For, who will obey, when the Preachers teach disobedience? Of all creatures upon earth degenerate men are the worst; of all men, wicked Christians; and of all Christians, wicked Ministers; They are the shame of the Clergy, the worst of Varlets, *not Pastors but impostors, not Doctors but Seducers, not Dispensers but Dispersers,* the increment and Instruments of Sathan, and the very picture of that wicked one; they are like the Statue of *Mercury*, that shew others the way, which themselves walk not; like bells that call men to hear the word and will of God, but themselves want ears; like *sponges*, that cleanse other things, but remain unclean themselves; like a muscall Instrument, that

Nicol. de  
Cleman.  
guis, Epist.  
71. p. 123.

creates delight to others, but it self is senseless of any; or like the Shipwrights that made an Ark to save Noah and his Family in, but themselves were drowned. No wonder (saies a learned Authour) if that polity be made a prey; and brought to naught, whose Watchmen are blinde, whose Preachers dumb, whose Champions lame, whose Physicians sick, whose Teachers untaught, and whose Guides are ignorant of the way. Hence springs the ruine of the Church, the corruption of manners; a sink of sinne, a deluge of Prophaneness, the sterving of Charity, the hazarding of Faith, the debasement of Religion, the poyson of pestilent Schisms, the contempt of the Ministry; and all Ecclesiasticall Orders, and Ordinances. Hence it is that the people are so wicked, for how should they choose but be whoredome in Ephraim, and defilement in Israel; when the Priests commit lewdness, *Hos. 6. 9. 10.* The actions of publick persons are influentiall; and this gave occasion to that witty conjecture of Charles the fifth, who guest at the state of a City, or Commonwealth, by three things, by considering their Pastor, their Pedagogue, their Pretor: The Church depends upon the Pastor, the School upon the Master, the Court upon the Pretor, who are the salt of their respective places; Such therefore as is the Preacher, is the Church; as is the Pedagogue, so are the children; as is the Pretor, so are the citizens. Good reason therefore why God requires holiness in those especially, that come thus nigh unto him, *Lev. 10. 2, 3.*

Neither does it mitigate to say, that these Ministers are learned, but rather aggravate. Learning dwells ill in an evill man: It is like wine in a poysoned cup, or a sword in a mad mans hand. Dexterity of wit, the liberall Arts, the knowledge of the Tongues, and humane Learning are indeed excellent gifts from God; but they are all miserably prophaned in such a man. A Religious dunce is better then he: And it comes to pass by the just Iudgment of God, that the devill works more powerfully in none, then in wicked and Apostate Ministers; insomuch that they are called Devills, *Iohn 6. 70, 71.* the worst name in the world: Such do not onely invite, but even compell, by their example: The examples of Ministers are cogent, *Gal. 2. 14.* Christ therefore threatens these unfayoury sals with sad Iudgment, *Luke 14. 34. 35.* which Iudgment

judgment that we may the better understand, let us consider it in these following particulars.

1. *Unfavoury salt* hath this inconvenience, that *its loss nature cannot be repayed.* There is no further salt wherewith this unfavoury salt can be seasoned. The unhappinesse of it is therefore very unhappy. The best things in their corruption become the worst. The best nourishment becomes the worst excrement, the best wine is corrupted into the sharpest vinegar. Degenerate Ministers are hardly cured; for what remains with which they may be restored and seasoned? If the people be unfavoury, God hath given Ministers to season them: But if themselves be corrupt and unfavoury, what cure shall we find for them. These vines if they be fruitfull, are the best trees in Gods garden, and the worst, if barren. *Exech. 15.*

2. *Unfavoury salt is unprofitable.* It is not fit for the earth, for it will not suffer it to be fruitfull, not for the dunghill, for it will not suffer it to fructify. So unprofitable are unfavoury Ministers, who are therefore deposed from their Ministry, and discarded by the Churches censure; other things in their corrupt state are good for something, as degenerate wine generates vinegar, and the excrement of nourishment, nourishes land. But intaruated salt is so unprofitable, as that it is also hurtfull; so hurtfull as that it makes the very dunghills themselves unprofitable. Such vile, unprofitable hurtfull creatures are Apostate Ministers and corrupt; to whom God therefore threatneth, *rejection, deposition, and contempt.* *Hos. 4. 6. Mall. 2, 8, 9. Ezr. 2. 62.*

3. *Unfavoury salt is troden under foot of men,* which is the height of ignominy and shame. So *Ezecholus* the apostate cryed out, *tread upon me unfavoury salt.* The just judgment of God causes their Ministry to be contemned, whose lives are contaminated. Thus the sacrifices of the Lord were abhorred, because of the vitenelle of the sacrificers. *1. Sam. 2. 17.* Nay, as though the treadings under feet of men were not enough miserable, the proverb hath layd prophaned Ministers lower then the earth, which sayth, that *Hell is paved with the helmets of princes, and the shavings of priests.* Woe be to that Pastor, that is not true, but treacherous, not lively and diligent, but dull and sloathfull, who is rather the counterfeite of a Pastor than indeed such, who feeds not his people, but his purse, and his paunch: woe to these  
idols

idol shepheards, the sword shall be upon their arme, and upon their right eye, their arm shall be clean dried up, and their right eye utterly darkned. *Zach. 11. 17.* God will weaken their strength, and infatuate their judgments. Such are the punishments of these wicked, unfavoury, unprofitable Ministers.

2. Another sort of unfavoury salt, and gifted Brethren (as they call themselves) though how barren of any good gift, all may see. These like the Partridges Chickens, run with the shells upon their heads. Thus the little ducklings fall a swimming as soon as they are well hatcht, and the Lyons whelps teare their own passage into the world: But such hasty births are lightly blind. There is an incurable itch of teaching, which possesses many wild heads in these days, who think they know that which indeed they are ignorant of, nay, are ignorant of their ignorance. In all other arts and sciences, men use first to learn and after to teach. But in divinity we have many that teach what they never learn'd, and become the Masters of fools, before they have been the Schollars of wise men. And hence it is that this waxen divinity of theirs receives any impression, and they themselves are metamorphosed into many shapes. These do not season souls, but poyson them, nor edifye, but destroy them, nor communicate instruction, but convey infection. These are plants without sap, wells without water, stars without light, bubbles broken with a blast, and waves of the sea, soming out their own shame, *quorum prophetia non est parva sed tota* these prophets are fools, these spirituall men are mad. This liberty of prophesying, this root of manifold heresyes is to be rooted out, as that which hath eaten as a Gangrene, and infected many. Oh that some *Hercules* will oppose himself to this many headed Monster? many complain of this evil, but few put to their hand for the reforming of it: So that it may justly be feared, that whilst the infectors are spared, more will be infected. The true shepheards are an abomination to these *Egyptians*. *Egyptians*? Nay they are worse then *Egyptians*: For the *Egyptians* tempered their clay with straw to make bricke of, But these have neither straw nor stubble, neither wit nor learning, nor any other materialls to build with, but dawbe with untempered mortar. These like *Ieebaw*, one of the worst men in the world, make priests of the meanest of the people. Nay, as *Caligula* made his horse Consul, to these make their asses preach-

ers, who if they can do nothing else, yet like *Balaam* also, can reprove the madnesse of the prophets. These are the men that give mouldy bread instead of *Ambrosia*, vinegar instead of *Nectar*, and poysons instead of preservatives they mixe tares with their wheat, and dregs with their wine, preach without pains, and are heard without profit. They dream dreams, and then tell them, they cause the people to erre by their lyes and by their lightnesse, when God sent them not, nor commanded them, therefore they do not profit the people at all. *Ier. 23. 33.* Away ye unsavory crew of senselesse, saplesse, faldesle dunces, Anabaptists, *Collyers*, *Saltmarshes*, *Haggards*, &c.

*In all this tribe, this crew, what will you callt;  
There is not to be found one corn of salt.*

This brood of vipers have come forth in a numerous multitude, in this decrepit old age of the world, doting upon opinions, and under the pretext of piety, going about to overthrow, Scriptures, Sacraments, universities, all order and ordinances, to confound heaven and hell, with more than a Gigantick confidence, and whorish impudence. Let the heavens tremble, and the earth be amazed, and both be ashamed, that this our Brittain should bring forth, and bring up such monsters. Are these the returns of so many incomes from above? Are these the fruits of so much patience and love? Do we thus requite the Lord, a people foolish and unwise? There hath been a famous Church, and a renowned Ministry in these parts of the world. Nay, and there is still a Church and a Ministry, although it appear to be clouded, or rather can not appear, because it is clouded. But let us lift up our hearts, and eyes to Christ Iesus, whose Ministry it is, for although it be clouded, yet he will at length cause those clouds to vanish, although it lye in the dust for the present, yet he will not let it be choakt there. But to the purpose. They that are sensible of the weightinesse of the ministeriall calling, will not run upon their own heads, nay they will abide thrusting, *Mat. 9. 37.* *Moses* undertook the charge of Gods people with reluctancy, and *Jeremiah* after many excuses, and so do they that know they are about a work of continuall pains, inevitable danger, and implacable hatred. And therefore we have *Moses sent by God*, *Exod. 3. 10.* *Aaron*  
separated.

separated that he should sanctify the most holy things. 1. Chr. 23. 13. The prophets called, the Apostles chosen. 1oh. 6. 70. In a word, all Ministers are sent. Rom. 10. 15. How shall they preach except they be sent? That is, they can not lawfully preach. For although it be evident that many doe preach that are not sent, yet by what right, by what authority, with what good conscience can they preach, except they be sent? No one can undertake and exercise the publick employment of the Ministry, except he can say with the Apostle, that he is made a Minister of the Gospel. Eph. 3. 7. he must stay for a call, lest that be charged upon us. 1er. 23. 21. I have not sent them, yet they ranne. Which is yet further plain from the practise of all in old, and New Testament times, who diligently expected and observed a mission or call to this sacred employment. No man of them took this honour to himself (that is, rightly, and safely) Heb. 5. 4. That of Luther therefore deserves golden letters, Sit still till God call; Nay, although thou wert wiser than Solomon or Daniel, yet if thou be not called, syle the office, as heell it self; and speak not a word. If God need thee, he will call thee; if he call thee not, thy knowledg will not burst thee &c. For God doth never prosper the labours of them, whom he never called to labour; For although they may preach things in themselves wholesome; yet they do not heal, things in themselves profitable, yet they do not profit the people. But on the contrary, great hath been the success of those that have gone at God's sending, and preached at Gods bidding.

Away with the unfixed Anabaptists then, who determine any self-ordeiner of what condition and calling-soever, to the pulpit promiscuously without any prooffe of a lawfull call; and by this means have brought in a kind of barbarous disorder, and babylonish confusion into the Church of Christ: which confusion God abhors, as appears by his reiterated complaints. 1er. 14. 14. and 23. 21, 32. and 27. 15. Christ reproves the Angell of Thyatira for suffering Iezabel, who called her self a prophesse, (but was none) to teach and to seduce many, Rev. 2. 20. God hath also punished such usurpers with exemplary judgments, witnesse, Hzziah. 1 Sam. 6. 6, 7: Hzziah the King. 2. Chro. 16. 16, 17. Korah, Dathan, and Abiram, who, for offering to arrogate to themselves the priesthood, were swallowed up alive, into a grave made without hands. Numb. 16. 10, 32.

4. Inference follows. If there be a Ministry, then there must be Schools of learning, and Universities. If the end be allowed, the means



means conducing to that end must not be denied. It is now necessary, that they, that are intended for the sacred Ministry, be instructed and principled in the Schools, those Nurseries for the Church: As an Orchard, though it be excellently pruned, manured, and managed, and set with the choicest and fruitfullest trees in the world, wil decay, and at length come to nothing, except there be a Nursery of young plants, which may be placed and succeed, in the roome of the barren and dead trees: So the sacred Ministry cannot long endure sale and firme, except there be some formed, educated, instructed in the Schools; and fitted to succeed in the employment; For Ministeriall gifts are not now adayes inspired into men immediately and miraculously, but mediately gotten by reading, meditation, study, and diligent pains, as appears 1 Tim. 4. 13, 15. Hence it hath been the care of pious Princes, to found, endow, and maintain Schools and Universities, in which young Students might be seasoned with, and educated in piety and good Learning, who might afterwards be Champions to defend the truth, and put to flight Errors and Heresies. And therefore let it be the care of all who have power in their hands, strongly to defend, and diligently to preserve the Revenues, and Priviledges of Schools and Universities, that the glory of our Church may not fade, but be still more and more glorious; unless you will be worse than the uncircumcised Philistines, who are observed to have spared the Colledge of the Prophets, Isa. 10. 5.

Away then with Familists, Anabaptists, VVeigelians, &c. who rail against Learning, and Learned men at this rate. They are unfit for the Ministry who are trained in Schools, and taught of men; There is no knowledge of Christ in Universities, They are the Nurseries of wickedness, the Plagues of the Common-wealth. Oh the Egyptian darkness that hath overspread the mindes of men! Oh Impudence, like that of Pope Paul the second! who condemned them all for Hereticks, not onely that were Students, but (whose hatred of Learning was so deadly) that he pronounced all them Hereticks, that either in earnest or in jest should name an University; who therefore commanded the Romans not to suffer their children to converse in Books, or to study for Learning, saying, it were enough, if they could write and read. These men are not more like this Paul the Pope, than

he was unlike to *Paul the Apostle*, who himself was brought up at the feet of learned *Gamaliel*, and commends Reading, Study, and Meditation to his Son *Timothy*, as you saw before.

But if there be found the seeds of sinne in these Seminaries, let them be purged, and not spoyled; refined, and not consumed; made better, and not unmade. Let corruption be drained; abuses be taken away, and the use of them remain.

5. It appears hence, that that is a sound and savoury Ministry which bites and pierceth the consciences of the hearers. The *Masse* indeed is toothlesse, and cannot bite, but Salt is of a biting, and sharp nature. Nothing torments a sinner like the free and sincere Preaching of the Word, Hence it comes to pass, that the sincere and savoury Preachers do purchase to themselves all contempt, reproach and hatred; which gave occasion to *Luther* (who knew well enough what salt preaching was) to define preaching thus, *It is a deriving of the hatred of the whole world upon ones self*. Hence it was, that the world hated and persecuted Christ and his Disciples, because they testified of it, that the works thereof were evill, *Iohn* 7. 7. and 15. 19. The Gospel, because of its sharpness, has alwayes been the scorn and derision of the stinking world, requiring the Mortification of the flesh, self-deniall, and other things unpleasant to corrupt nature. And although these sharp Corrosives, these bitter Pills do heal and purge, yet such is the tenderness and softness of the most, that they had rather rot in their sinnes, than to be sharply reprov'd, although that be for salvation. But this is an infallible Argument of a wicked man, and a heart full of putrifying sores, not to be able to abide the salt of sound Reproof, witness *Abab*, *1 Kings* 18. 24. *Amaziab*, *Amos* 7. 10. and *Felix*, *Acts* 24. 25. No wonder then if they have filthy hearts, and stinking lives, who studiously put away from them this salt, withdraw themselves from this Ministry.

As for us, Brethren in the ministry, let us not faint, but go on with chear and courage, thanking God that we are worthy to be hated of the world, for it is a good proof of our sincerity to be so entreated. And if this be to be vile, to season the corrupt world with the savoury Word of God, Oh that we might be yet more vile! let us love study, preach sound doctrine,  
which

which although it be sharp, yet its savoury, although it wound the conscience, yet it will heal, although it be bitter in the mouth yet in the Conclusion will prove sweeter than the honey and the honey-comb. Although the Ploughshare of the Gospell touch upon our very soules, yet let it be welcome, it by this means our spiritual weeds and thistles may be rooted out. Christs Spouse is a Dove, Cant. 5. 2. Now Doves love salt exceedingly. Oh then ye Christians, fly to the Congregations, where this Salt is to be had, as doves to the windows.

## CHAP. VII.

*More Corrolaries issuing from the Doctrine.*

**T**He Third Use is for Consolation. It is clear, that *Sathan* does persecute the sound and sincere Ministers of the Gospell with all might and main, knowing them to be the main enemies of his kingdome, that seek by all means to destroy it, according to what was prophesied of them, *Luke 10. 18.* them therefore he assails with reproaches, persecution, perdition, fire, sword, banishment, hunger, thirst, and death it self. He encourageth his Agents against them, as the King of *Syria* did his Captains, *1 Kings 22. 31.* *Fight neither against great nor small, save onely against the King of Israel.* For the King being conquered, the souldiers flie: the Shepherd being smitten, the sheep are scatteried. Let not us dream of better usage from him and his than Christ and his disciples found from them. The Apostles were counted by the world, as the filth of the world, the off-scouring of all things, *1 Cor. 4. 12.* men unworthy of the society of men, worthy to be exterminated the world, and to be troden under foot. *Paul* is counted a *babler Acts 17. 18.* a *pestilent fellow*, nay, if we translate the word properly, the *Plague* it self, *Act. 24. 5.* *a man unfit to live,* *Act. 22. 22.* Christ himself was every where entertained with scoffs, beaten with whips, assaulted with stones, and at last put to an ignominious death. But let us quietly endure all these Afflictions, and patiently undergo all that

men or devills can load us with, in hope of the glory that is to be revealed. Let wantons mock, let malice insult, let the world whet its teeth at us, the devill smite his hands at us, Christ Iesus holdeth the stars in his right hand, and will certainly maintain and preserve them. For he is not only the author, but also the Protector of the Ministry, and he hath promised safety to the persons, and successe to the pains of his Ministers. *Ier. 15. 20. Luk. 21. 15.* This is shadowed out by Christ's right hand. For the right hand denotes love, Hence *Isaac* calleth his yongest sonne *Benjamin* or the son of his right hand. *Gen. 35. 18.* Because he was as dear to him as a mans right hand uses to be to him. It also denotes and promises protection and the greatest care. *Pf. 17. 7.* The Ministers of Christ are his embassadors. Now embassadors are inviolable by the law of all Nations, and injuries and indignities done to them use to find a sharp revenge. If *David* so severely revenged the injury offered to his Embassadors by the *Ammonites*, who shaved their beards, and cut their garments by the haltes, with how much forer vengeance shall Christ repay the greater reproaches and indignities with which wicked men entreat his Ministers? *VVho ever curseth Father or Mother shall dye the death. Lev. 20. 9.* Christ's Ministers are spiritual fathers to regenerate men, as has been already proved, and spirituall Mothers, travailling in birth till Christ be formed in their people, *Gal. 4. 19.* Nay it is evident by palpable demonstrations, that God hath revenged the quarrell of his violated embassadors. He hath broken prelati-call powers, and hereticall Councells proclaiming warre against his Ministers. He hath reprov'd Kings for their sakes, saying, *Do my prophets no harm. Pf. 105. 14. 15.* He will smite thorough the loins of all that rise up against them, and hate them, that they rise not again. *Dent. 33. 11.* Witnesse Gods dealing with *Pashur*, who persecuted the prophet *Jeremiah*. *Ier. 20. 3, 4.* the Children that mock the prophet *Elisha*, *2. Kin. 2. 23, 24.* King *Saul* who had slain many of the Lord's prophets, himself was miserably slain at Mount *Gilboa*. *Korah*, *Dathan*, and *Abiram* pay'd dearly for their conspiracy against *Moses* and *Aaron*, *Numb. 16.* *Ieroboam's* hand which he stretched out against the man of God, dried up. *2. Kin. 13. 4.* *Asa* imprisoned *Hanani* the Lord's seer, and he dyes of the gowte, notwithstanding all his Physicians. *2. Chro. 16. 10, 12.* *Iosh* commanded his ser-

vants

vant to stone *Zachariah* the son of *Ishoada* the priest, and for the blood of the same *Zachariah*, did his servants kill him upon his bed: *2. Chro: 24. Elymas* withstood *Paul*, and he is struck blind upon it. *Act: 13.* We know the sad desolation of *Ierusalem* that had killed the prophets, and stoned God's Ministers, and what befell the whole body of the Jewish people who killed the Lord of life, and evill encreased his Apostles, any body can tell. It is done unto them according to the sentence which themselves pass upon such offenders. *Mat. 23. 41.* Now if God spared not *Ierusalem* because of the injury done to his Ministers. (*2 Chro. 36. 15, 16, 17.*) How shall he spare the heres and despisers both of his Ministers and Ministry? Shall not the like causes produce the like effect? Is not God allwayes like himself? And if the man that refused to hearken unto the priest standing to minister before the Lord, was sentenced to dye by God's law; (*Deut. 17. 12.*) what more heavy doome shall they undergoe, that scorn, contemn, reproach the Ministers of Christ? When God would expresse a people given up to all wickednesse, he says of them that *they are like to them that strive with the priest.* *Hos. 4. 4.* you may read the greatnesse of the sinne, and the proportionablenesse of the judgment. *Ier. 20. 11. 1 Thes. 2. 16.* whosoever shall neglect or despise the sacred ministry, or the faithfull Ministers thereof, let him know that he despises Christ himself, who gives both the gift of the Ministry, and gifts to the Ministers, The contempt that is cast upon Christ's Ambassadors lights upon Christ himself. *Luk. 10. 16. 1s. 7. 13.* Let no plots, devices, injuryes, conspiracyes, then weaken our courages, or dant our hearts: For Christ Iesus shall be with us, not a few days, but to the end of the world by his power and spirit. *Mat. 28. 29.* He whose name is *Immanuel*, will not, cannot be farre from us. The world shall sooner cease to be, than Christ cease to be with us. He will protect us in dangers, comfort us in temptations, help us in undertakings, direct us in doubts, and upon all occasions stand by us. Let us therefore be of good courage, discharg our calling, going on it cheerfully. What though we may tremble at the sence of our own infirmities; yet we may be bold and adventurous in the strength of Christ. He will not desert us in the work that is his own, but will either give fredome from suffering, or patience, courage, and constancy wherewithall to suffer.

suffer. Through the wonderfull providence of God, all things shall work together for good unto us. He can make to his messengers medicines out of this poyson, cause roses to spring up to them from amidst these prickles, and make figs to be the fruit of these thistles. Let hereticall men gnash their teeth, sharpen their swords, spit their venome at us; their end shall be to be destroyed. Let them associate themselves, they shall be broken in pieces; Let them gird themselves they shall be broken in pieces. Let them take Counsell, it shall be in vain. Let them speak the word, it shall not stand, because God is with us: If. 8. 9. 10. Let our adversaries write whole volumes of satyres against us, and fill every page and line with some new scandall or reproachfull title; we will bind them as Crowns upon our heads. They do the best to me, (quoth *Luther*) who speak the worst of me: *Luther* feeds upon opprobries, The Ministers of Christ are in this, like *Philip King of Macedon*, who used to thank the *Athenian* Orators for rayling him into the better; for he was resolved that his upright conversation should confute, and give the lye to all their foul-mouthed declamations: They think with *Seneca* that no name is better, than an ill name well got.

In a word let us comfort our selves against the ingratitude of the shamelesse world, by the serious review of Gods gracious promises. Do wretched and godlesse men deprive and defraud us of temporall rewards? It is God who hath promised eternall ones. For the best wages of Christs Ministers are reserved in heaven for them, where they shall inherit an eminency (if not a singularity) of eternall glory and brightnesse. *Dan.* 12. 3. *Mat.* 5. 12. *Mat.* 24. 45, 46, 47. *1 Cor.* 3. 8, 9. *1 Pet.* 5. 4. This Crown the Apostle *Paul* still had in his eye. *1 Tim.* 4. 8. *Rom.* 8. 18. Suffering for a time, triumphing to eternity: The work shall have an end, but so shall not the wages. The people shall receive each man a reward for his good works, but the pastor shall receive a reward for the good works of them all; For his own he shall receive a Crown, for each of theirs a coronet, as *Chrysostome* acutely notes.

Nay even in this life they shall be sure of some reward, as

1. *Encrease of their gifts.* This augmentation is sure; they have Gods own expresse order for it, *Mat.* 13. 12. *To him that hath shall more be given.*



2. *The feast of a good conscience*, which in the saddest and ebbest condition of life accompanies a sincere faithful Minister of Christ, who eyes only the glory of God, and the Salvation of his hearers, *2 Cor. 1. 12.* and Chap. 6. 10. when he shall be as a man forrowning, yet herein he shall rejoyce; In a time of famine he shall have his table spread for him.

3. *The concurrence of divine assistance*. Whom God calls to this employment, then he will also protect and assist, and give him strength supplies of new strength for the discharge of the same. *Qui jubet etiam juvat.*

*37. 42. 6.* I have called thee, I will hold thee by the hand, and keep thee. Thus will God shew himself a father, and a Protector to them. Nay, he will not only save them, but clothe them with Salvation. *Pf. 132. 16.*

A fourth corollary may be this. Let us then study to preserve mutuall peace and concord amongst our selves. God hath joyned salt and peace together, *Mark 9. 50.* Have salt in your selves, and have peace one with another. Now what things God hath joyned let no one part asunder. Because salt by its acrimony biteth, therefore our Saviour presently advises so wisely to temper it, that peace may be preserved inviolable. The love of our brother must correct the salt of correction, and the salt of justice must season the love of our brother. And so shall we be inseparable, by being inseparable, and shall gain many to Christ: As lighted torches, if they be separated cause a smoake, but if they be united do encrease the flame. All wisdom is folly and madnesse except it be seasoned with peace and charity. As sacrifices must be without honey, so neither doth any service or sacrifice please God that issues from an heart stuffed with anger, envy, animosity, and bitterness. Let us not forget that there are many *Canaanites* and *Perizzites* in the land that are offended at our differences, and from them seek occasion to oppress and devour us. Let us by mutuall and universall concord therefore grow into one body, into one soule, thinking with our selves what an incongruous thing it is, that the messengers of peace should fall into mutuall jars; and how unreasonable it is at this time, when (the adversary is laying snares for us) our strength had more need be united by peace, than broken and enfeebled by divisions. There is a sicker object of our anger than one anothers throats. And he seems to be mad but too much, who promises himself a standing, in the downfall

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Adam.

of the Church. It is an excellent commendation which is given to *Myconius* by a worthy Author. He lived with his colleagues two and twenty years together in an uninterrupted peace and concord. We have sung, *Gloryes Myconius himself* We have wrestled, we have wrought, we have fought, we have conquered most unanimously and undividedly. Oh what some such blessed fire of love, and peace, were kindled in our frozen breasts. That the Character sometimes proper to the primitive Church might be common to us all. *See how they love one another and are ready to dye one for another.* In these dayes it says the Historian, *Act. 4. 32.* Believers, say the whole multitude of believers were of one heart and of one soul, there was a morall onenesse though not a physicall one, for they did so agree in minds and manners, as if they had indeed had but one heart, and the same soul amongst them all. Oh happy age of the Church comparatively to ours wherein men and minds are of all equall number! Oh memorable with of that famous preacher Dr. *Stoughton*! *So that brotherly unity may be preserved, quoth he, Let me be low even in the dust, rather than exalted in a triumphant Chariot by a Cadmean conquest. Let others affect the great title of Pro-lomzus. I am more pleased with the pleasant name of Irenzus.* This peaceable frame concerns all, but more especially the Ministers of Christ, who are sent to preach to, and to pray for, not to prey upon others, to build up the Church of Christ, not to demolish it, to worke and not to wrangle. The harmony and joynt consent of the builders promotes the building, *Neh. 4. 16.* *Solomons*, temple was built without noyse, *1 King. 6. 7.* which by a profitable type doth shadow out the peaceableness of the builders and quietness of Christ's Church, in which the noyse of contentions & schismes ought not to be heard. The builders of the Church of Christ should not be divided as *Nehemiah's* servants were, halfe to the worke and halfe to the warre, neither must these spirituall builders have swords girded upon their sides when they build as his builders had, *Neh. 4. 18.* If we will revenge our selves upon the bitterness and malice of base spirits, the best way of revenging is by forgetting, and the onely way to vex them is to be more zealous and fervent in the study, practise and pursuit of opposed Godlinesse: If we will contend with their murmurings and malice, let it be by faith and patience and meeknesse of spirit, as knowing it better to neglect them than to stand

to confute them, to pass them by in silence than to take notice of them.

Neither do we want motives to this peaceableness. (1.) *Our God is the God of peace*, Rom. 15. 33. 2 Cor. 13. 11. (2.) *Christ Iesus is the Prince of Peace*, Isa. 9. 6. (3.) The sons of God are the *sons of Peace*, Luke 10. 6. (4.) The Gospel which we preach is the *Gospel of peace*, Eph. 6. 15. In a word, we are called unto peace, 1 Cor. 7. 15. Therefore follow peace, pursue it with the greatest vehemency, nay, although it flye from you, and men will not suffer themselves to be reconciled, yet pursue it with indefatigable pains, Psal. 34. 15. Heb. 12. 14. *love Truth & Peace*. Zach. 8. 19. for otherwise, Truth is better with Discord, than a finfull Concord: But if it be possible as much as in us lyes, let us follow peace with all men, Rom. 12. 18. For we are one body, we are governed by one Spirit, we have one hope, one Lord, one Faith, one Baptism, Eph. 4. 2, 3, 4, 5, 6. Moreover, this is just, honest, good, pleasant, as Sibelius out of Ps. 133. 1. Tom. 1. pag. 576. proves by many strong and favorly Arguments.

## CHAP. VIII.

*Asserts and vindicates the Maintenance of Ministers.*

Fifth use is for the reprehension and correction of *Anabaptists, Levellers, &c.* who deny those stipends to the Ministers of Christ, which are due by a right both divine and humane, by the Law both of heaven and earth, for, *grant a Ministry, and you must needs grant stipends*, by which it may be maintained. This is almost as clear as a Demonstration can make it. For, *Who goeth to warre at his own charges?* even the Law of Nature dictates this, that *the workman is worthy of his wages*. Hence Moses gave unto the Levites by divine appointment the Tent & the first-Fruits, the best of the Sacrifices, the yearly pension of a shekel, the money for the redemption of the first-born, the money for vows, as appears Exod. 34. 26. Lev. 27. 3, &c. Numb. 18. In that universal famine in Egypt, when Joseph the Kings Steward bought all the Land for Pharaoh, he bought not the Priests land, but allowed them Corn out of the Kings Granaries, Gen. 47. 22. Even Pharaoh himself, although an Idolater, had yet a

singular care of the worship of his Gods, and maintained their Priests at his own proper cost and charges; And, if Pharaoh was so careful for his Priests as to maintain them for the utility and destruction of himself and his people, that he might not be thought to be wicked and ungrateful to his reigning Deities: What an ingratitude, what a sacrilege is it, that the true Ministers of the true God should be neglected by Princes and Powers that call themselves Christians, whose pains they know to be of Gods approbation, and for their salvation. *Azekiah* the Father of the Priests, did not only give a good part of his own substance to them, but commanded the people to maintain the Priests and Levites; that being freed from secular cares, they might wholly give themselves to the Law of the Lord, and lay out themselves in their sacred function, in the service of the Temple, 2 Chron. 31. 4, 12. &c.

It was not the least (was it not the greatest) of *Alexander's* Commendations, that he loved and honoured Learning and learned men; which made his times be so fruitful of great wits, and witty Inventions. He so well knew how to esteem Learning, and to treat the learned, that it afterwards became a Proverb, *If thou hadst lived in Alexander's time, he would have given thee a Cyprus or a Phœnice for every Verse.* For as a good refined disposition of the ayre begets plenty of fruits, so the benign and ingenious disposition and constitution of Kings and Powers produces a great increase of Arts and Ingenuities. But on the contrary, the envy, ignorance and baseness of Princes blasts the fruit, and makes the birth of the brain abortive. Therefore, we have *Nehemiah* contending even with the Rulers, because they had denied the Levites their tythes and salaries, *Neh. 13. 10, 11, 12.* and he accounts this contention a subject fit for divine Remembrance, *ver. 14.*

1. Then let all Christian Magistrates take care that the Ministers of the Church (who are ignorant of manual employments) be not driven to wrestle with want and hunger, and by this means be turned aside from the diligent execution of their weighty calling, to the care of providing necessities for nature. All know that the Ministry is a very weighty Calling, great enough for the shoulders of Angels, and such as may justly take up and challenge the whole man, neither can the Preachers of the Gospel (nor ought they) to exercise any manual

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Act, whereby to provide sufficient supplies or maintenance for themselves and theirs, who must either therefore live upon their people, or dye amongst them for want of a livelyhood.

2. Let them take heed they do not diminish, or suffer to be diminished, or withhold the gifts given to God by pious Ancestors. For God is the revenger of all such, who will send upon the unthankfull world a famine of his Word, for the famishing of his Messengers, but rather let them imitate *Constantine the Great*, who took care that the Clergy should receive liberall and honourable stipends, and confirm'd it by a Law, *Ensch. de vita Constant. lib. 2. cap. 21-36, 39. Sozomen, Hist. Eccl. L. 2. cap. 8. l. 2. cap. 4.*

3. Let them take heed lest the *Levellers* do also levell the *weal publike*, and convert it into *private wealth*, for after the contempt of *Moses*, follows the insurrection of the people, *Numb. 26*. Nay for this, amongst other causes, do these men decay Ministers, because they are the pillars of the Magistracy.

But that I may handle these things the more exactly, I will discuss this position.

There are certain and fixed stipends due to the Ministers of Gods Word, by a divine right, from their people, that they may be freed from the secular cares and worldly incumbrances, and give up their whole selves to the work of the Ministry.

All the Churches of God are Patrons of this Truth, the Opponents and Adversaries are the *Anabaptistical party*, and other sectaries.

But that the thing may be the rather clear and evident, I will 1. Confirm the position by the Testimony of the sacred Scripture. 2. I vince the same by Arguments. 3. Briefly answer the wranglings, and break the Forces of the Truths Adversaries.

1. The Truth is confirmed by the mouth of Truth it self, even Christ Iesus, whose words are express for it, *Mat. 10. 10. Luke 10. 11. The Labourer* (speaking unto them that were to labour in the word) *is worthy of his hire.* Christ's Ministers shall not want maintenance, for the promise leans upon the justice of God, which will not deceive them. A true paraphrase of the word is this, that the people ought by right to maintain those that preach the Gospel to them. They ought by right so to do it,

which is plain in this world. What hope is it to just and lawful of  
 this? Should not the Ministers of the Gospel be paid? But some will say  
 those Ministers that expect such wages from the people's bene-  
 volence: such benevolence will in a good time prove inef-  
 fectual; such maintenance will not long continue; and  
 something will soon become necessary for the Ministers. They  
 live no longer upon faith than one might live upon water.  
 Therefore, the Apostle Paul calls their stipend *Deb.* 2 Cor. 13. 14.

*A Power to receive.* 2 Cor. 12. 16. *The account of giving and receiving.*  
 Phil. 4. 10. All which phrases do speak to the nature of  
 an Alm. For almshouse (as it is usually called) consists in giving,  
 which springs from poverty as its object. Without obliging  
 the person upon whom it is bestowed to any work or duty  
 (save only that by the law of nature, the Alm. receiver is  
 bound to be thankful to, and pray for the Alm. giver.) But  
 what is given to the Ministers of Christ, is not properly given  
 upon the account of their poverty; or if there be some respect  
 had to their poverty, yet not purely and only upon that ac-  
 count, but for their works sake: No one will say that he has  
 received an Alm, when he has received it with an obligation  
 to a place of service, especially to a service that deserves much  
 more, so which Austin gives his suffrage, saying, It is  
 his duty to be paid; whereas a Minister of the Gospel re-  
 ceives from his people: for, if we judge watchmen that watch  
 by night for us and our estates worthy of wages; what do the  
 watchmen of our souls then deserve? from what has been said,  
 I thus argue: *But here men begin to object, one pretends that*

Whoever a thing is due, may be honestly demanded; and  
 ought to be honestly paid. But maintenance and wages are  
 due to the Ministers of the Gospel. Therefore they are lawfully  
 demanded by the Ministers; and ought by right to be paid  
 by the people.

That which is due to labourers by the Law of nature, is  
 to be paid: But a just recompense is due to labourers by the  
 Law of nature, therefore it is to be paid.

Obj. But Ministers of the Gospel are not labourers, but *loy-  
 ters and sots-bellies.*

Ans. To say so is a ignorant and impious. But I will con-  
 fidently aver, that the labour of the mind far exceeds the  
 work of the hands. For although the Ministers of the word



do not work with their hands; yet if they diligently and faithfully discharge their office, given diligent in reading, watching, exhorting, praying for, preaching to, admonishing, reproving, and comforting of their people, &c. it will be but an idle and unreasonable expectation to require any of them of idleness, or either for their exercise to consist herein to be labourers, or at once to call all Souldiers, Shepherds, Husbandmen of idleness, or for such are they, as was before made to appear.

2. A second proof is easily fetched from Gal. 6. 6. Let him that is taught in the word communicate unto him that teaches him in all good things. That is, (1.) freely and liberally, not covetously and repiningly. (2.) Not in some onely, but in all temporall good things. For as the Teachers communicate to the Learners their spirituall good things, the knowledge of Christ, and all heavenly treasure; so it is fit that the Learners communicate unto their Teachers temporall good things, all things ordained for the relief of the necessities of an animal life, which things carry no proportion in them to spirituall good things, although the blind world put a great price upon them, and stick not so preferre them before spirituall things. It is a sad complaint that Astaroth makes up, that there are no Tithes, no Revenues, no stipends maintained by our society, the people contribute to their Teachers so freely, that whilst themselves either by covetousnesse contract all things unto, or by luxury consume all things upon themselves, the Minister of Christ his source dry bread, with which to satisfy the hunger of himself for his

But here men begin to flinch, one pretends that he has a Family to maintain, another that he has nothing to spare. Others declaim against the Ministers. They are covetous, greedy, insatiable men; if they were right Gospel Ministers, they should have nothing of their own, but should nakedly follow a naked Christ.

To all which the Apostle gives a sharp answer, Gal. 6. 7. Be not deceived, God is not mocked, &c. Many men be deceived (but in this you have to deal with God) who cannot be, will not be, is not deceived.

3. The Apostle judgeth them worthy of double honour, who rule well, especially they who labour in the Word and Doctrine, 1 Tim. 5. 17. He would have a liberall, honest and honourable allowance given to the Ministers of Christ, not

onely for nourishment but ornament, nor onely for necessity but for honour also. For the manner of the Scripture is by Double to mean manifold. *Elisha in 2 King. 2.9. a kirt double portion of the spirit of Eliab; that is, a very great and zealous spirit. So Rev 18. 6. double unto her double according unto her works.* That is, Let *Babylon* be punished after a full measure. Thus give unto them double honour, that is, honour them fully and freely? maintain them cheerfully, pay them stipends readily, and as it is meet, speak reverently and honourably of them. Hence it appears that the maintenance of Ministers ought to be sufficient, honourable, certain.

1. It ought to be sufficient to relieve their necessities. *This is a sacrifice well-pleasing to God, an odour of a sweet smell. Phil. 4. 18. I have received all things, and abound, I am full. That is, ye have not onely supplied my necessities, but have also made me to abound, not unto lust and luxury, but for necessity and use.* Therefore the Holy Ghost expresses a stipend or a livelyhold, by salt, because it is as necessary as salt. To have maintenance from the Kings Palace, in the Chaldee is exprest, by being salted with the salt of the palace, *Ezra 4. 14.* Even Christ himself received subsistence of the woman that followed him, *Luke 8. 2.* and had a common bag and moderate expences, *Iohn 4. 8. Ier. 13. 6.*

2. It ought to be an honourable stipend. Publick work ought to be fruitfull and gainfull to the workmen. Great rewards are great encouragements to a diligence as great as either. Nay, it is just and fit that every man should not onely live upon, but profit by his pains. Hence God commands that she best should be given for tythes, *Numb. 18. 29, 30.* this ought to be the rather.

1. That by hospitality, and bounty, and good works they may adorn their Office, *1 Tim. 3. 2. Tit. 1. 8.* for if you take away a liberall stipend, liberality must needs fall; take away the fuel, you extinguish the fire, *Prov. 26. 20. where no wood is there the fire goeth out.* Stipends decaying, charity must needs grow cold; What advantage can be gotten by money that is already clipped, or what havings can be expected of an Egg?

2. That they may live like the Embassadors of the great King, not like Near-heards and Swine-heards, that they may be more ready to give than to receive. For it is more blessed,

and

and consequently more honourable to give than to receive; *Mat. 23. 37.* And yet (alas) in many places the Ministers of Christ have not the wages of a Gentlemans Horse-riders. 3. That they may furnish themselves with books; Philosophicall, Historicall, Theologicall, Polemicall, Practicall, Criticall, &c. We must give diligence to reading, but how shall we read without books? Some have therefore determin'd 500 l. some 600 l. requisite for the purchase of a Library. *Left* him speaks well and to the purpose. They (meaning Ministers) had need of a great deal of Learning, the procuring of which requires great charges; and as for other wayes of advantages, as Merchandize, and mechanicall Arts they are ignorant of them, neither doth it become them to deal therein.

*De justit.  
et juv. li.  
2. cap. 1.*

4. That they may cheerfully go through with the Lord's work, being freed from worldly cares and encumbrances. Not that they may be idle and luxurious, but that they may cheerfully, faithfully, and solely give up themselves to the Law of God; *2 Tim. 2. 4.*

5. If the Leviticall Priests had an honourable stipend; then such ought the Ministers of the Gospel to have (for they are obnoxious to greater labours, and expences than the Tribe of Levi was). But the Antecedent is true, as shall be made to appear hereafter. Therefore ought Christian Magistrates to take care that there be a liberal and honourable allowance for the Ministers of Christ.

6. It ought to be a settled maintenance, a certain stipend; not the benevolence of the people, nor a spontaneous arbitrary gift, nor an alms; for honour and alms do not well agree to the same person. But let it be fixed, certain, established, ratified and settled by the Laws of the Land; lest the Labors of this world change good Jacob's wages ten times or oftner. Our Brethren of London, commonly called (dissenting), did therefore take care that their stipends should be settled to them, to the value of 100, 200, 300. per annum. Experience witnesseth that the men of the world are hardly drawn or driven to pay the stipends and salaries due to Gods labourers; nay even those allowances, which by the bounty of pious Princes and Ancestors have been given to the Ministers of Christ, are hardly wrung out of the hand of these Harpyes, notwithstanding the favour and assistance of the law. How much more deceitfully and unjustly should we be dealt with,

with, if the Law did not befriend us then. This stipend, we confess, is not the ultimate end which a Minister ought to propound to himself, yet it is a reward allowed by God to labourers, not to drones: and although these temporall things are not our chiefest good, yet they are concomitants thereof, they are encouragements and ornaments of Vertue, adding something to its splendor and glory, *Ecc. 7. 11. Wisdom is good with an Inheritance.* And hence it is that God prometh these things as a reward of Piety, *Deut. 28. 1, 2, 3, &c.*

Deservedly then are the *Anabaptists* condemn'd, who deny settled stipends to the Ministers of the Gospel. This is a delusion and suggestion of the Devils, to defraud faithfull Ministers of their livelyhood, to the intent that the Church may be made destitute of such, & himself might delude, deceive, devour without controul. And such is the ingratitude, inhumanity and sordid covetousnesse of the world, that it is not very thoughtfull how to maintain the Ministers of the Gospel: and the Devil uses this stratagem to rob the Church of the Doctrine of the Gospel, by want and the fear of poverty to afright the most from undertaking such a task, as you may see, *Neb. 13. 10, 11. The tythes are injuriously detained, and the house of God is presently forsaken.* This wretched covetousness of the ingratell world doth put a stop to many forward spirits: for we are men, and so are affected, encouraged or discouraged by the consideration of temporall things, as appears by the examples of zealous *Elijah*, and good *Jeremiah*, *1 King. 19. 4. Jer. 20. 9.* Men know what a heavy affliction poverty is, *Prov. 30. 8. Lam. 4. 9.* We must therefore a little consider humane weaknesse, and encourage great and gracious ingenuities with generous rewards;

*For who will follow vertuous Studies, when  
Condigne Rewards shall cease from vertuous men?*

Do not the more noble and generous wits decline the function of the Ministry, seeing Ministers and their Widows and children (to the great shame of Christian Religion) frequently exposed to poverty and want? Hath not the poverty of Clergy-men begotten ignorance, and ignorance brought forth contempt? Do not poor means make poor Ministers? This *Julian* the *Apostate* knew well enough, therefore he enterpriz'd the extirpation



they say, *VVho will go to war at his own charges?* The Interrogation is a vehement Negation, No one will souldier it upon such terms. For indeed, it is an unjust, and unreasonable thing, that a Souldier should stand in jeopardy daily, fight for the common safety against the common enemy, and offer his very life as a sacrifice for the lives of the commonalty, and not be maintained at a common charge. He receiveth therefore wages from his General by a natural and civil right. And is it reasonable, or just, that the Ministers of Gods word should undergo the care of the Churches, the great burden of the Ministry, and yet live of their own? For their pains, and labours, and sufferings, and dangers exceed those of the Souldiery. These fight against flesh and blood, but they against the world, the flesh, and the devil, 2 Cor. 10. 4. 1 Tim. 1. 18. 2 Tim. 2. 3. This then is the Apostles Argument, Souldiers do not war at their own charges, The Ministers of the Gospel are Souldiers, Therefore ought not they to war at their own charges.

2. The Apostle having put to flight the souldiers that declame and rayle against the settled and honourable maintenance of the Ministers of the Gospel, he comes to stop the murmuring mouths of *Husbandmen*, sowers, plowers, threshers, shepherds and men of that mold. Against these he argues thus: They that plant and dress a Vine, it is fit that they should tast of the grapes thereof, (as it is said) that *Noah planted a Vineyard and drank of the wine of it*; and *Prov. 27. 18. VVho so keepeth the fig tree shall eat of the fruit thereof.*) But the Ministers of Christ plant, and dress Christs Vineyard, therefore it is fit that they should live of the fruit thereof. So also it may be argued from *Shepherds*, feeding upon the milk of their flocks. As much as if the Apostle had said, look but unto humane equity and common customs of men, in things of farre lesser and lighter moment, and conclude how just it is, that the Ministers of the Gospel should live of the Gospel.

3. The Apostle sets upon these sacrilegious persons with stronger Arguments, Arguments fetch'd from Divine Authority. For, although the cause which he pleads be a most just cause, yet he knew how subtil and crafty worldly wit is to reply, especially in a money-matter; therefore, by a *Prolepsis*, he meets an Objection, *ver. 8.* where he proves, that he doth not onely confirm his Position by humane Arguments and Examples, but



but by the Law of God also; *Say I these as a man?* Do I fortifie my cause with humane reason and examples onely? Or, *saieth not the Law the same also?* Yes, *Deut. 25.4. Thou shalt not muzzle the mouth of the ox, when he treadeth out the corne.* He uses an Argument from the less to the greater. If it were not lawfull to deny maintenance to an unreasonable creature, much less to a man; if not to an Oxe treading, then not to a Minister toyling. For Gods chief care in this Law was not for oxen; he look'd at a further end, even at us, who are typical oxen, toyling in the Lords field, treading in his barnes: Therefore convenient maintenance must not be denied us, lest we faint in the work.

4. He argues from the less to the greater again; From the example of *Plowmen*, and *Threshers*, *ver. 10.* If the Plower ploweth, and the Thresher thresheth in hope, to wit, of his wages, and that he shall partake of his crop, and of his threshing, then a Minister of the Gospell may expect a Salary, fruit of his labours, of which he and his may live comfortably. But the Antecedent is true (saies the Apostle) therefore the Consequent is true also.

5. The Apostle argues *verf. 11.* from natural right, and commutative Justice, which commands to give like for like, much more then, small things for great. Now, who doubts, but that spiritual things do much excell carnall, heavenly things excell earthly, eternal things excell fading, sitting, perishing, transitory vanities? For, by how much the soul excels the body, by so much does the Word, the food of this soul, outgoe corporal maintenance. Oh ingratefull wretch then, who ever grudges to administer to him carnal things, who preaches unto him the eternal Gospel, and is an instrument to convey unto him the fruits of the same Gospel preacht, to wit, Faith, Regeneration, and Life Eternal! Now these things (saith the Apostle) we have sowed, therefore it is meet we should reap, For,

Whosoever do sow unto us spiritual good things, to them we ought chearfully to administer of our temporalls, *Rom. 15. 27.*

But the Ministers of the Gospell sow spiritual things;

Therefore ought we chearfully to administer unto them of our temporalls.

6. The Apostle argues from Example, *ver. 12.* If the true

Apostles receive maintenance of you, why should not I and Barnabas, who have preached the Gospel to you as well as they. 2. If the false Apostles and Seducers, who devour you, receive things necessary, then, why may not we who propagate the Gospel of Christ? If stipends be given to the bad, why not much rather to the good?

7. He argues *verse 13.* from the Testimony of the Law, from the Example of the Levites under the Old Testament; and from the Ordination of God under the New. These things are not Antichristian devices (as the daring Anabaptists dream) but Divine Decrees and Ordinations, as will appear, if we frame an Argument thus.

If the Ministers of God under the Old Testament were maintained of the publick, then are they so to be maintained under the New; But Ministers under the Old Testament were maintained of the publick. Therefore ought the Ministers under the New to be so maintained.

The Antecedent appears, *Numb. 18. 8. to 13. Deut. 12. 6. 14. 23. 18. 1. Lev. 2. 3. 10. 5. 13. 7. 7. 8. 9. 10. 14. 32. 10. 13. 27. 30. 31. Numb. 3. 48. 5. 9. 10. 35. 2. Exod. 29. 26. 22. 29. 10th. 13. 14. 21. 2. 2 Chron. 31. 4. Neh. 10. 32. to the end. 12. 44. 13. 5. &c. Ezek. 44. 30. 45. 4. Heb. 7. 5. 9.* By all which places it evidently appears, that God did appoint, not a loose, and uncertain, and arbitrary, but a settled, standing, full, and honourable maintenance for his Ministers out of Tythes, Sacrifices, Oblations, First-fruits, oyl, wine, honey, fleeces of sheep, and such like. God also commanded to give unto the Levites 48 Cities, with their Suburbs, for them and their cattle. Therefore God is called their Inheritance, because he gave them his part, to wit, the Tythes, First-fruits, &c. *Numb. 18. 24.* In a word, a special care was to be had of them; For, God commanded that they should not forsake a Levite all his days, *Deut. 12. 19. and 14. 27.* They must not be forsaken, as to maintenance, protection, or encouragement; because they were the Lords servants, and Embassadors. All these things were assigned and established by God to the Priests and Levites. Wo then to those wretched fellowes, who envy the least conveniencies, or accommodations to faithfull Ministers, that would not give them a farthing (did not the

Law

Law constrain them ) but rather defraud them of what is given them.

The *Consequent* appears by the Apostles own words . Even so hath the Lord ordained , that they that preach the Gospel should live of the Gospel. This then is his Argument,

That which Christ hath ordained is to be observed :

But Christ hath ordained that the Churches should give a full and honourable maintenance to their Ministers :

Therefore ought the Churches, &c.

Left any should object , that these are *Mosaical* rites , and nothing to the purpose, the Apostle brings Christs own Authority for this, *That they that preach the Gospel should live of the Gospel*, Luke 10. 7. *The labourer is worthy of his hire.* In which words our Saviour doth both authorize his Ministers to take, and oblige the Church to give Salaries. This thing is an universal right, belonging not to the Apostles only, but to all the Ministers of the Gospel , in all places, at all times. *They who preach the Gospel should live of the Gospel: They that wait at the Altar, are partakers with the Altar.* The Proposition is indefinite, and that is as large as an universal one, *should live*, but how ?  
1. As men , not wanting any thing that is for necessity or honest delight. 2. As Believers , having a care of their Wives, children, and Families ; for, *he that provideth not for his own, hath denied the faith, and is worse than an infidel*, 1 Tim. 5. 8. 2 Cor. 12. 14. And 3. Let them live as the Embassadors of Christ, that they may by works of piety and charity adorne their calling.

*Objection*, Then they must have the First-fruits , Oblations, &c.

*Ans.* 1. That does not follow. For, although those Ceremonies be taken away by Christ, yet a way of maintaining the Worship of God in generall is not taken away ; the way of maintaining it being one and the same *generically*, though not *specifically*, and both in quantity, proportion, sufficiency, and certainty: Otherwise the Apostles Argument could not hold water, who saies with an *Emphasis* *even so*, since the Ministers of the Gospel do succeed the *Levitical* Priests and Ministers, let them be maintained by some such like way ; let them that preach the Gospel, live of the Gospel, *even so*, that is, *so liberally, so plentifully, so certainly as the Levitical* Clergy

Clergy lived under the Law. For so hath God, not man, nay, God-man ordained, *Even so hath the Lord ordained.* The due maintenance then of the Ministry is not man's device, but Gods Decree; not a humane order, but a Divine Ordination, which whoſoever denies, reſiſteth the Ordinance of God, and procureth condemnation to himſelf.

2. Thoſe Lawes concerning Firſt-fruits, Tithes and Offerings may be conſidered, either as to their ſubſtance, or as to their circumſtances; as to their Subſtance, they belong alſo unto us; for the end of thoſe Lawes was, that the people by thoſe Offerings ſhould reſtiſie their thankfulneſſe to God, to the advantage of the Church, the Miniſtry, the poor; to which things even the Law of nature doth bind. And if our Magiſtrates ſhall at this day enact Lawes for the maintenance of Miniſters, we ought to obey them carefully and cheerfully, eſpecially in thoſe things which neither contradicte the Moral Law, nor the Law of Nature. It followes therefore that as the Iſraelites were to communicate of their goods to the Levites, as unto them that adminiſtered their holy things, ſo ought Chriſtians at this day freely to communicate of their ſubſtance to their Miniſters: And the rather, becauſe the Miniſtry of the Goſpell is more glorious, laborious, coſtly, than the Miniſtry of the Law was. To ſay nothing ( ſaies Bellarmine ) of the dignity of the Goſpell-Miniſtry, which is farre greater than that of Aaron's Miniſtry, the Chriſtian Clergie is expoſed to greater pains and coſt than the Tribe of Levi was. It concerns now that Miniſters be learned, and conſequently, that they ſpend much of their eſtates upon their ſtudies; who therefore ought, according to their condition, to be maintained honeſtly and freely by the goods of the Church.

5 We argue, ab utili, from the Profit of it. That which will certainly bring a bleſſing upon the doers of it, is to be done, But an honeſt and liberal maintaining of Miniſters brings with it a Bleſſing, as you may read Deut. 14. 22, 23, 28, 29. 26. 12, 13, 14, 15. 2 Chron. 31, 10. Prov. 3. 9 10. Mal. 3. 10, 11, 12. Temporall good things beſtowed upon Gods Miniſters are not caſt away, but are as ſeed caſt into the ground, which bringeth forth a plentiful crop: Tithes ( ſay the Rabbines ) are the wall of riches, becauſe the payment of the Tenth part defended the other nine: Hence it was their familiar Proverb, *Pay Tithes and be rich:* Auſtine obſerves, that our Anceſtours were

were rich, and abounded with temporal blessings, because they gave tenth so faithfully to God. Be liberall to God and his Ministers, and you shall finde God more liberall to you; for he will not suffer his creatures to out-doe him in liberality.

Again, That which takes away many occasions of sin is very profitable and necessary; But a convenient, settled, and ratified Salary, cuts off many occasions of sin; Therefore a certain and settled Salary is necessary. The *Major* is an undeniable truth; The *Minor* may be proved in many particulars.

1. A certain and settled Salary takes away temptations to flattery; were a stated maintenance taken away from Ministers, a sad temptation to make marchandize of souls would follow upon it. Men will be inclinable to comply with those that they hope to get any thing by. The *Itinerary Levite*, in *Judge 17.* who was fain to accept of what *Micah* would give him (which was but 25 s. a year) complied with him in his Idolatry, as you may read, *vers. 11.* And so consequently the Gospel would be preached with more boldness and freedom of speech. For, who almost would be so bold, as to tax the vices, or reprove the corrupt manners of those, from whom they received dayly gratuities? But where there is a settled and stated maintenance, there all sorts of men are freely and indifferently dealt withall.
2. By this means Ministers shall not need to be condemned for taking or having more than they will confess: which although no good men will deserve to be condemned of, yet malignant and corrupt men are apt to load them with such slanders.
3. Otherwise, what contribution might ministers expect from the wicked world, who being reprov'd, would rather suffer them to starve with hunger, then relieve them. They would be bad at works of arbitrary charity, who are so base at works of necessary justice; and they who will not suffer Ministers to enjoy their own maintenance quietly, will not easily give of their own to maintain them.
4. By this means pride and arrogance is prevented, a sin very familiar to free Contributions; pride, not conscience, would soon principle men to Liberality.
5. By this means Ministers shall be freed from secular cares, and worldly encumbrances, and shall not be put to study for meat and drink, when they should be studying the Law of God.

6. We argue *damno*, from the loss and danger which follows upon the contrary. That which is cursed by God, is to be avoided; But the defrauding of his Ministers is cursed of God, Therefore it is to be avoided. The *major* needs not to be proved, the *minor* is proved sufficiently by the Testimony of the Spirit of God, *Mal. 3. 8, 9. VVill a man rob God? But ye have robbed me in tithes and offerings. Therefore ye are cursed with a curse. A man robs God, when he withholdeth from Gods Ministers Tithes, and other things necessary for their maintenance; whereby it comes to pass, that they studying to avoid poverty, are forced to desert Gods service in publick Administrations. Therefore ye are cursed with a curse; that is, with Famine, poverty, and barrenness of the earth; For, it is a snare to the man who devoureth that which is holy, Prov. 20. 25. that is, it is a dangerous thing; for, a snare catcheth soon, holdeth sure, and destroyeth suddenly. *Austine, Serm. 219. de decimis* speaks sharply, Thou hast lost nine parts, because thou wouldst not give the tenth; For this is the just proceeding of God, that thou, who wouldst not give a tenth part, shouldst thy self be reduced to a tenth part.*

7. Crying finnes are to be avoided; But the Scripture reckens the defrauding of Gods Ministers amongst crying finnes, *Deut. 24. 14, 15. Jerem. 22. 13. James 5. 4.* This cry is the foulness and grievousness of the sinne, which can neither be concealed nor excused, but beats Gods ears continually, and provokes him to vengeance. School-men observe four Crying finnes in Scripture, which they comprehend in a *Distich*, thus,

*The voyce of Blood-shed, and of Sodomy,  
Oppression, and Fraud, aloud do cry.*

Now if the defrauding the Reaper that reaps down our corn, be so abominable a sinne to God; how much more abominable is the defrauding of his Ministers, who reap a crop of soules for God himself?

8. If we ought to maintain the Fathers of our flesh, from whom (organically) we have our naturall being, and that both by the Law of God, and of Nature; then much rather our Spirituall Fathers, from whom (instrumentally) we have



our well-being. 1. Maintenance is due to the Fathers of our flesh from us, *Gen.* 45. 9, 10, 11. 2. Love, and that not onely whilest they live, but to be exprest to them even when they are dead, *Gen.* 25. 9. *Gen.* 50. 2. 3. Reverence, exprest by mouth, heart, and hand, *Exod.* 20. 12. 1 *Tim.* 5. 4. 4. Obedience, *Ierem.* 35. 18. *Col.* 3. 20. The consequence is clear from 1 *Cor.* 4. 15. *Gal.* 4. 19. *Philem.* ver. 19. 1 *Thes.* 5. 12, 13.

9. They that give diligence to Reading, Exhortation, and Doctrine, that minde these things, and give up themselves wholly to them, and ought not to engage their heads or hands in the cares of this world, must necessarily receive a stated Maintenance of the Church; but such is the duty of Gospell-ministers, *Act.* 6. 4. 1 *Tim.* 4. 13, 15, 16. 2 *Tim.* 2. 4. Therefore had their types the Levites no part in the division of *Canaan*, that they should not be engaged in Secular affairs, and worldly business, but might be wholly for the Lord, and for the Temple; but the Lord was their inheritance, that is, the Tithes and offerings due to God, of which the Levites did live, and were not solicitous concerning any other way of maintenance, which otherwise they would necessarily have been.

10 If Idolaters & Heathens have been even prodigal toward *Baals* Priests and seducers, then it doth not become Christians to be illiberal and coverous to the faithful Ministers of Christ. But so prodigal have they been, witness *Iezabel*, who maintaine above 800. Priests of *Baal* at her owne costs and charges, 1 *Kings* 18. 19. whilest an hundred of the Lords Prophets were hid in caves and onely relieved with bread and water *v.* 13. so prodigal were the Idolaters in the Prophet *Isaias* time, who lavished silver out of the bags for their Idols, *Isaiah* 46. 6. It grieved not *Pharaoh* to maintaine all the Egyptian Priests with his owne bread. In a generall famine he was so farre from making monee of the Priests lands in the first place, that he continued to them their inheritances, and gave them their diet severall years besides. The Heathens thought not much to offer the tenth of their spoils to their Gods. And if the Papists with a prodigal liberality be willing to spend almost all upon their silly Priestlings, and greedy Jesuites, notorious deceivers; sure then the faithfull Ministers of Christ may justly expect an honest maintenance from their people. *Ahab* the King of *Judah*, who sought to reduce the Priests of the Lord unto want, is

therefore branded with this mark 3 *Tha 4. the King. Abaz.*  
 2 Chron. 28. 21, 22. *to glib xiege von llash yehi nedy smoa*

11. All Sacriledg is to be avoided, but to defraud the Ministers of Christ of their stipends is Sacriledg: Therefore 64. The miser is plain of it self. The ~~mir~~ God himself prays, *Mal. 3. 8. I have robbed in Tythes and Offerings.* God complains here that this injury and fraud was not so much done to men as to himself.

Sacriledge is not a simple theft, but a stealing of sacred things, which is the highest degree of Theft: Now that is sacred which is given to holy uses, either by the expresse command of God, or by the voluntary devotion of men: whether it be given (saith learned Mr. Cartwright upon Prov. 20. 25.) for the and sake of Gods worship, for the maintaining of Schooles, Vniversities, or for the reliefe of the poor, and if it be a wickednesse and a snare after vowes to require again, that is to call back, or withhold any thing given or vowed to Gods use: Prov. 20. 25, then what notorious impiety shall they be guilty of, who having not given any thing themselves, shall yet go about to diminish and defraud us of the gifts of others: when as a mans last will or Testament is not changed or disposed of otherwise, than as the Testator did ordaine, *Gale 3. 15.* *many spiritual things as portions of his inheritance*

Let the Governours of the Common-wealth then take special heed, that they do not engross any Church-revenues to themselves, convert those things, or any of those things unto private uses, which are dedicated to sacred uses, and so devolve upon their heads the heavy doome of sacrilegious persons, robbers of God,

*For who can think that God will let such scape,  
 That do on sacred things commit a rape.*

The Eagle burning her nest and her young ones by a coal fetched with a piece of flesh from the Altar doth well prophesie and prefigure the ruine of those *Harpies* and *Vultures*, and their posterity, who make so bold with the Churches revenues. Or if such a doom be not prefigured by the Eagle, I am sure it is prayed for by the Psalmist, *Ps. 83. 11, 12.* *make their Nobles like Oreb and like Zeb, yea all their Princes, as Zebah and Zalmunna, who said, Let us take to our selves the houses*

house of God in possession, &c. Nay and certainly the time will come when they shall not onely disgorge like dogs, what they have drunk downe like Oxen, but when it shall repent them that they have so much as touched the inheritance of the Lord. Such Levellers that sow Sacriledge shall reap a snare, *Tollant* Prov. 10. 3. They take away that which is devoted to God, and God himself will devote them to destruction. Such revenues will certainly prove as unhappy to their unjust detainers, as Cn. Senn's horse proved to him, afterwards to Dolabella, to Cassius, to Antonius, and to as many as had him, *See A. Gellius* and will create sooner or later as many vexations, as the *Noc. Attic. lib. 3. cap. 9.* gold which Q. Capius found in Tholosane, a towne in France, in the Churches thereof, did create to all that did lay but a thievish hand upon it: Witnesse Belshazzar, Antiochus, Pompeius, Julius, Claudius, Fulvius, Pyrrhus, &c. whose doom any one may read in *Lactant. lib. 2. cap. 4. 7.* And no wonder, for Sacriledge is worse than Idolatry, for it argueth a contempt of all Deity. Rom. 1. 22. Thou that abbotrest Idols, committest thou Sacriledge? Thou that abhorrest false Gods, dost thou rob the true one, which is worse? In a word, such must needs pay dearly for their injustice, who detain that which is anothers; to which iniuricē there is yet added a sacrilegious kind of malignity, because Tythes are due to God, not onely as an expression of thankfullnesse, but as a means to preserve, and to maintaine his sacred worship.

## CHAP. IX.

The Anabaptists Objections are answered  
and their Arguments refuted.

**Obj.** They object and say, true, Tythes were commanded often in the old Testament, but this doth not bind us under the new, because there is no expresse command.  
**Ans.** The same Argument will hold against the Lords day, against the Baptisme of Infants, against all Taxes and dues, because they are not expressely and by name commanded in the new Testament.

2 Those Tythes which were commanded under the old Testament, are continued still under the new, as to their spirituall and moral use; and that upon a threefold account. 1. Vpon the the account of piety, because they are given to God and his Service. 2. Vpon the account of thankfulness. For Tythes are a Sacrifice of praise to God for his mercies towards us, and for the good things which he bestows on us, Gen. 28. 22. 3. Vpon the account of commutative justice; for if we have sowed unto them our spirituall things, it is no great matter if we reap theincarnal things. Now then although Tithes be not expressly and explicitly enjoined in the new Testament, yet we are as expressly engaged to piety, thankfullnesse, and justice now as ever.

3. Neither doth Christ in the new Testament expressly abolish the payment of Tythes, when the Phasisees boasted of their care in paying even their smallest Tythes, he is so farre from reproving them for it, that he commends and doth countenance it, Luk. 11. 42. Mat. 23. 23. *These ought ye to have done, and not to leave the other undone.* He gives no commission to neglect the payment of Tythes. *Ye ought not to leave that undone.*

Tythes therefore or fixed stipends are due to the Ministers of the Gospel by a trebble right. First by a divine morall right, not ceremoniall or judicial: For it is fit and just that a Minister, who feeds the peoples souls, should be fed by the people, that he that preaches the Gospel, should live of the Gospell. The old Law concerning the Sabbath and concerning Tythes, at least shews thus much (saith Grotius de jure belli lib. 1. cap. 1.) that Christians are bound to set apart no less than the seventh part of time, and to give no less than the tenth part of their increase to Gods Ministers. It shews at least thus much, that however they be maintained, whether out of Lands, Houses, Moneys, Tythes, &c. yet that they ought to be maintained honestly and liberally, not sordidly and sparingly. *It thus speaks clearly and learnedly. That which the Law of God and Nature command in the generall, that doth the ecclesiasticall Law determine specifically, whilst it appointeth some certain Stipend to be given by the people to their Ministers. as Tythes or the like.* Tythes therefore are not precisely commanded in nor absolutely necessary under the new Testament, neither are they unjust

unjust, where they are established by the Magistracy, whose duty it is to take the most convenient way for maintaining the Ministry, as may best consist with the edification of the Church, and dignity of the sacred function. Secondly, They are due by a naturall right. Even the very Heathens gave the tenth part to their Gods; as the *Greeks*, the *Carthaginians*, the *Romans*, &c. who gave the Tythe of the Spoyl to *Jupiter*. And if the Tythe of such things, how much rather the Tythes of more certain revenues. Thirdly, By the Law of nations; and by the positive Law of our nation, Tythes were given by *Offa* the Saxon king in the year 797. afterwards increased and confirmed by *Ethelwolf* in the year 855. who gave the tenth part of his owne revenues and of the kingdom to God: binding them with this prayer, *Whoever shall add to this our gift; let almighty God add to his life many prosperous days; and if any one shall presume to change or diminish them, let him know that he must give an account before the tribunal of Christ*. After him King *Athelstone* confirmed them in the year 930. In a word they have been confirmed, together with *magna charta*, thirty times by Parliament.

By all which it is plain, that the Preachers of the Gospel have a better title to their tythes than any Nobleman, Knight, or Gentleman to their proper Inheriances. For 1. They were given by our Ancestors to God and his service, and therefore cannot be taken away without sacrilege; but the Estates of Noblemen may be taken from them without sacrilege. 2. God hath commanded that a sufficient, honourable, and fixed maintenance be given to his Ministers, as hath been already proved. But such a special command hath he not given concerning any other men. Therefore tythes and things which are to God's, are twice God's. 1. By a divine right primarily, 2. By a humane right secondarily, as being dedicated to him and his worship.

*Obj.* 2. But the people cry out and say, saying, Tythes are burdensome, they are *Antichristian*, *Jewish* &c.

*Ans.* 1. So do the people cry out of taxes, excize, customs &c. that they are burdens: therefore shall we say, Away with taxes, customs, excise. All things are common amongst friends?

2. It little matters what the many-headed multitude say, *Seneca* could say, *argumentum pessimum esse turbam*, that the common

mon people were the worst argument in the world: Neither matters it how many they are, but how rational, how good. The multitude of sinners doth not patronize a sinner.

3. This is not the cry of the wisest, soundest and best of the people, they do not declaim against Tythes.

4. Neither are Tythes Jewish: For first, before the Law given by Moses, Abraham gave Tythes to Melchisedech of all that he had, Gen. 14. 20. Heb. 7. 2. Jacob also vowed to God the Tythe of all that he had, Gen. 28. 22. And secondly, they are not payed to the Ministers of Christ by a ceremonial right, but a moral right, and by a positive Law of the Nation, as was proved before. See Repper. de lege Mosi. l. 4. c. 10.

5. Neither are they Antichristian as many vain men object, who whilst they are hearers, decry Tythes to save their money: but turning preachers take Tythes, dispute for them and contend for additions to be made to them. Tythes are not Antichristian, that are by the Law of nature, by the moral Law, by the positive Law of the nation, and not by any canonical or pontifical Law. How can they be popish, which were paid thousands of years before any such beast as a Pope did spring up?

6. If Tythes be unjust, burdensome, wicked things, then is God the authour of injustice, oppression, wickedness (which were blasphemy to conceive) for he gave the Tythes to his Levites under the Law by a special command for their subsistence. Neither doth the Gospel, as I said before, abrogate or abolish Tythes in general, but rather establish and confirm them specifically, as may appear, Mat. 23. 23. Luk. 11. 42. Gal. 6. 6. 1 Cor. 9. 13, 14. Heb. 7. 1. 5, 6, 8. And if the wife God thought this way the best to maintain his Ministers, who shall reprove him?

7. They are not burthensome impositions, because they were freely given to the Church by pious and well affected Princes, They are not the peoples burden, for they are none of theirs; Neither they nor their pro parents ever purchased them, and why should they repine to part with that which is none of theirs.

8. Let there be found out a more sufficient and certain and honourable maintenance, and who will contend for Tythes?

But



But since it appears to all wise men, that a more just and stated maintenance cannot be found out, why should the importunity of wild and unreasonable men prevail? that this epidemicall disease may be cured, there seems to remain this and this only remedy. Let Tythes be got out of the hands of those that have engrossed them to private uses: I mean those Tythes which the Lawyers call impropriate, more truly improper, and indeed to many unprosperous, as the holy coal to the Eagles nest. Of such Harpyes Luther sadly complains, *In these and many other Countreys there are a company of Harpyes, who are Prefects and Questors, who have devoured the liberalities of Princes given for the maintenance of the Ministers of the Church, and such is their envy and malignity, that it can hardly be wrung out of their clutches.* And indeed this is a hard taske, but it is a Princely, a Parliamentary undertaking: And I doubt not but all godly men will do all they can to bring to pass so gracious an enterprize. It commended the excellent and worthy spirits of some Londoners, that bought impropriate Tythes, and restored them to the Churches. Many know by whose fault this good work was hindered, and what became of them that hindered it.

*Obj 3.* They argue from Mic. 3: 11: *the Priests teach for hire, and the Prophets divine for money.*

*Ans* It is one thing to receive hire, and another to be an hireling; one thing to be hired to teach, another to teach for hire. The true Prophets received a reward of their pains, and that by Christs allowance, Mat. 10. 10. but the false Prophets whom God here reproves, prophesied false things, and that for hire onely, and preached pleasing things onely, that they might have a more liberall reward. The Ministers of the Gospel do receive Salaries, not as a reward of their Ministry, but that they may provide the necessaries of life, and may persist in their sacred function.

*4. Obj.* Their great argument is farthered upon (for I cannot say gathered from) Mat. 10. 8, 9, 10. *Freely ye have received; freely give. Provide neither Gold nor Silver, nor brasse in in your purses. &c.*

*Ans.* The Anabaptists are deceived in this late signment of theirs. For Christ himself unties the knot, v. 10. *The workman is worthy of his meat,* and approved it by his own example,

ample, taking something of the substance of his rich followers. *Luke 8. 3. John 12. 6. and 13. 29.* Neither did the Apostles ordinarily refuse Salaries from the Churches; *1 Cor. 9. 4. 5. 6. Phil. 4. 18.*

2. Christ here speaketh concerning working of miracles, as appears *v. 8.* and he forbids his Apostles to set their miraculous cures for money, because that gift was freely given them by God, & they ought therefore to use it freely. As *Elisha* refused the reward offered him by *Naaman* the Syrians *2 King 5. 15. 16.* These words (*ye have freely received*) doth not so much respect the work of preaching, as the working of miracles, which is not so laborious as the other.

3. This command of Christ to his Apostles was only temporary, a precept for the present time, not a moral commandment; neither can it or ought to be made a perpetual Law. It only related to that first Embassy of theirs to the Jews, which was to be dispatched with all speed, and they were to avoid whatever would retard them in their journey. This is plain from our Saviours owne words, *Luke 22. 35.* where speaking of this first mission of theirs, and the charge he gave them then: He says; *Before I sent you without purse, &c. but now he that hath a purse, let him take it &c.* As much as to say, the former precept that I gave you is valid, Now I give you a new charge.

4. It is plain that the Apostles afterwards lived of the Gospel *Acts 4. 5. chap.* The primitive Believers offered them all their goods, they sold lands and goods for the Apostles use,

*Hec quantum distamus ab illis,*

but now we had rather take the Apostles lands and goods for our owne use, or at least are so farre from selling all for them, that we grudge miserably to give unto them a tenth part.

5. This precept, as to the substance of it doth still bind. It engageth us to have hearts free from covetousness, to be a pattern of holinesse, of the contempt of riches, and of noble and heavenly minds.

6. The Apostles were sent to heal all manner of diseases.

Now

Now our Saviour foreseeing that men would be ready to give any thing for Health, forbids them to make a private gain of the gift of healing, as *Simon Magus* thought to have made of the Gift of the Holy Ghost.

*Obj. 5.* The *Doctors of the Ministry* urge the unimitable Example of *Paul*, *1 Cor. 9. 1. 2 Cor. 11. 3. 1 Thes. 3. 8.* *Paul* got his living by his own Hand-labour; Therefore ought all the Ministers of the Gospel also.

*Ans. 1.* It does not follow. A particular and singular Action does not make an universal rule. Neither does the Apostle here go about to take away from Christs Ministers that which elsewhere he doth allow them. Now he allows them a right to be maintained of the Publick, in many places, *1 Cor. 9. 14. Gal. 6. 6. 1 Tim. 5. 17.* He approves of them that lived of the Gospel, *1 Corin. 9. 4, 6.* Nay himself received maintenance of other Churches, *Phil. 4. 18. 2 Cor. 11. 8.*

2. Suppose the Case be now as it was then, *ceteris paribus*, and we will also allow the Apostle *Pauls* example to be binding, 1. If the Preacher be furnish'd with Extraordinary Gifts, that he can perform his work without study and meditation; so could the Apostle. 2. If Ministers can live otherwise, and it be necessary by reason of the Churches poverty; in such a case of necessity the Minister ought to deny his right, that he prejudice not the Gospel, and be a burden to the Church, *1 Thes. 2. 9. 2 Thes. 3. 8, 9.* But the case is not so now, neither respectve to the Ministers of the Church, nor respectve to the Church. For 1. Ministers have not that extraordinary and supernatural Gift.

2. The Church enjoys, through the bounty of pious Princes, and Progenitors, Church Revenues, dedicated to the maintenance of its Ministry, that they need not be burthensome to the Church. Moreover in the Apostles time there was a Community of Goods, which did abundantly make up the want of riches. We must therefore distinguish of a Church. 1. There is a Church to be constituted, or in constituting; which, for the most part, is made up of poor and inferiour members, not headed by powerfull Princes, or rich Magistrates, in whose hand it might be appointed settled stipends. Such was the estate of the Church in the Apostles time: and here we must decline our own right. Moreover, the Apostles preach'd to Heathens, who knew not the worth of the Gospel, nor the necessity of a

Ministry. 2. There is a Church constituted, adorned with Magistrates, and Lawes, and endued with certain Revenues and Immunities appointed by those Magistrates for the Ministers: these Revenues are by Divine Right due to these Ministers: therefore *Paul* acknowledged, that he did receive things necessary of some Churches, as from the Church at *Philippi*, *Phil. 4. 16.* and others, *2 Cor. 11. 8.* though he did not of the Church of *Corinth*, nor *Thessalonica*. In a word, Stipends are different according to time and place; doubtless the richer Congregations both may and ought to maintain their Pastors more liberally than the poorer; neither is it equal, that the Stipends of all Ministers should be equal, because of their different Gifts, different Labors, different Families, and different quality of their people.

*Object. 6.* Many Ministers are rich, and are single men, therefore they ought to preach freely, and live of their own.

*Ans. 1.* That does not follow; For our Saviours Proposition is universal, *Luke 10. 14.* *The Labourer is worthy of his hire*, that is, Every Labourer, be he rich or poor, single or double, or what else. *Melebizadeck* was a rich King, and yet *Abraham* payes him tythes, *Gen. 14. 20.* Thou shalt not muzzle the mouth of the ox that treadeth out the corne, be he fat, or be he lean. Moreover, if a rich Minister receive nothing of his people, he will expose his poorer brethren to the envy and malice of their people: and not onely so, but be a means to starve his Successour; wherefore let him receive his due Stipend, and let him give to the poor, and convert much to publick uses. Our Saviour Christ could easily have maintained himself, and the family of his Apostles, after a miraculous way; his Godhead could easily have provided for his manhood, yet he received of those things which were brought him, *Luk 8. 3.* to instruct us by his example. The Lord hath not ordained, that they that preach the Gospel should live of their own private Estates, that I know of; but he has ordained, that they should live of the Gospel, *1 Cor. 9. 14.*

2. Would this be a good Argument. Many Souldiers are rich, therefore let them fight freely, spend and be spent, without expectation or acceptance of pay, and live of their own: The richer men grow, the less commonly they care for fighting, (lest they should lose their rich lives) much less would they fight for nothing; For *Who goeth*, saith the Apostle, *to war, at his own charges.*

## CHAP. X.

*A sixth Corollary from the Doctrine.*

**I**N the last place then, let all Christs Ministers take heed they be not Unfavoury Salt. Christ hath put upon us the Name, oh that Christ would put into us the Nature of Salt. Now the right and conscientious manner of salting and feeding is tenfold, *Exemplarily, Ministerially, Diligently, Boldly, Lovingly, Zealously, Purely, Plainly, Fully, and Sincerely.*

1. Let a Minister teach by example and life, let him learn to do before he teach others to learn; for the life of a Preacher hath in it the greatest Argument to Holiness of life; and will instruct better, and prevail more than a thousand elegant Sermons. Men are more drawn by Example than by Precepts; Wherefore let us shew ourselves examples of piety, and good works, and as patterns which they may follow. Timothy must be an example of believers in word and Conversation, in Charity, in spirit, in faith, and purity, 1 Tim. 4. 12. and so must Titus, Tit. 2. 7. and so must all the Ministers of the Gospel, 1 Pet. 5. 3. The tongue indeed teacheth, but the life commendeth; for the voice of the hand is more powerfull then that of the tongue, and gives efficacy to it; whilst we speak Oracles, let us live like Deities. The best way of moving the affections is one's self first to be moved. He that is first himself perswaded, shall better perswade others; and no one can prescribe so good Remedies, as he that by experience knoweth what is hurtfull. It is the part of a faithfull Pastor to weep with himself, before he call for the tears of others, and to grieve more inwardly, than in an expressions.

*He that would have my tears,  
Must weep himself, or else 't'll think he jeers,*

That voyce pierceith the heart of the Hearers most effectually, which the life of the Preacher commands; For, that Preacher loses his Authority, whose words are not interpreted by his works; Nay, as *Austine* well observes, *A life unsuitable to the Doctrine is of a soul-killing, murderow nature. VVhat a monstrous prodigiow sight (saies Bernard to Eugenius) lib. 2. de Consider.) is a*

high degree, and a low spirit; a sacred Profession and an execrable practice; a laborious tongue, and a lazy hand; much leaves and no fruit, a grave countenance and a light carriage, great authority and no stability, to look like a man and speak like a childe? against such the Apostle thunders, *Rom. 2. 1, 21.* Thou that teachest another, teachest thou not thy self, &c. Such derogate from the weight of their Doctrine, they destroy with their works what they build with their words, they dedicate their tongues to God, and devote their soules to the Devil. *What is profound Science good for* (saies Dr. Staughton in *Fœlicit. ult. sæculi*, p. 91, 92, 93.) *without a pure conscience; an Orators tongue without an Angels life; but to make up a Statue like unto Nebuchadnezzar's, whose golden head ended in earthen feet; as though it were for the present to be crowned, and shortly to be broken in pieces; or a toad with a jewel, perhaps in the head, but certainly poysonous all over the body; which is more hateful for the one, than precious for the other? let Eloquence therefore sit in the lips, but let grace also give strength to Eloquence.*

Let us therefore imitate our Master, who was mighty in deed and word, *Luke 24. 19.* who began first to do, and then to teach, *Act. 1. 1.* Himself was first meek, and pure, and peaceable, and then he began to teach, *Blessed are the poor in heart, the pure in heart, the peaceable, Matth. 5.* As John the Baptist was all voice, so the all of a Minister ought to preach; his eating, drinking, travelling, entertaining, clothing, life, and language should all breathe out holiness; whatever he does or saies should instruct his flock. *Ezra* the servant of the Lord was indeed a Scribe intrusted unto the kingdom of heaven, for he first prepared his heart to seek the Law of the Lord, and to do it, and then to teach in *Israel* statutes and judgements, *Ezra 7. 10.* Lo, the right way to attain to an excellent faculty of teaching. 1. Prepare not the head onely, but the heart also. 2. Seek with all care and diligence, viz. by hearing, reading, learning, meditating, praying. 3. What must be sought; not Civil Lawes, not humane Statutes, not scholastical niceties, but seek the Law of the Lord, converse in this, meditate of it, peruse it day and night. He that will be a good Preacher must labour to be a good Textuist; for Scripture is the best Interpreter of Scripture. 4. For what end? first, that we may do it, then that we may teach it. Let us labour to be as Glasses, in which the representations of all vertue and grace may appear; Yea, if we do and teach, we shall be



be called (that is, we shall be) great in the kingdom of heaven, Mat. 5.19. Such an one was holy Basil, whose words were thunder, and his works lightening. He preaches (saies Nazianzen) with a lively voyce, who preacheth with life and voice, making good his Doctrine and his Life, the one by the other. One, and the same Apostle tells us, that Ministers should not onely *divide*, divide, and rightly distribute the word of truth, 2 Tim. 2.15. but also *walk uprightly according to the truth of the Gospel*, Gal. 2. 14. All our Nazaries should be purer than snow, whiter than milk, Lam. 4.7. like unto Absalom, in a more spiritual beauty, in whom, from the crown of the head to the sole of his foot was no blemish, 1 Sam. 14.25. For if those that had any blemish upon them were forbidden the Priests Office, under the Law, Lev. 21.17. &c. how shall they, whose mouths, hearts, hands, are full of sin and filthiness, be admitted, or accepted under the Gospel? Wherefore let every Preacher teach by words, and works, by life and Language. It is an easie thing to speak, but a hard to performe; easie to teach in words, but preaching with the life, is the life of Preaching; for, words make not such an impression upon the soul, as works do; A fighting Captain encourages his souldiers more then a prating coward. The Apostle therefore will that Bishops be blameless, Tit. 1.7. unreprouceable, without scandall, not without sinne, As were Samuel, Ieremiah, Daniel, Paul, Zachary, 1 Sam. 12. 3. Ierem. 15. 10. Dan. 6. 5. Act. 20. 23. Luke 1. 6. such were Bucer, Bradford, Latimer, Hooper, &c. such ought we to be, that evil men may be able to speak no evil of us without lying, Tit. 2. 8. For he may truly be said to be unblameable, not who is never blamed, but who is not blameworthy. Neither does the Apostle call for men devoid of all failings, such are not men but Angels, such are members of the Church Triumphant, not the Militant. Many men (as Austine well observes) live without complaint or scandall, but none without sin.

2. Let a Pastor feed his people *ministerially*, by voice and sound Doctrine. The bare Reading of the Scriptures seldom conduces much to Conversion; the word preached by an Applicatory Voice hath some kinde of secret energy in it, and being sent from the Minister, as from the mouth of God himself, into the ears of the Auditots, it carries a great authority with it, and fastens better upon their souls. It is requisite, that a Minister  
of

of the Gospel carry upon his breast both the *Urim* and the *Thummim*, have both the light of Doctrine, and Integrity of life. The servant of the Lord should be apt to teach, *2 Tim. 2. 24.* which aptitude denotes both a proneness and a fitness: he should have both a will to communicate, and a faculty of communicating that which he knows: This (sayes even the *Council of Trent*) is the primary office of a Bishop; therefore *Paul*, being now at the door of death, adjures *Timothy* to preach the Gospel in every opportunity, with all importunity, *2 Tim. 4. 1, 2.* to instruct first himself, and then others, *1 Tim. 4. 13, &c.* Take heed to thy self, that thou compose thy behaviour according to the holy rule, and to thy Doctrine, that thou teach others. Blinde Watchmen, and dumb dogs are the worst of creatures, *Isa. 56. 10.* If a dog, whose office it is to watch, to bark, to affright thieves, be dumb, either by nature, or by some disease, or through a birbe, he is altogether useless. A covetous, proud, idle, luxurious Minister, hath his mouth stopp'd by the guilt of that very sin which he ought to reprove in others; for, how shall he bark against covetousness, who is himself worldly-minded? The found of *Aarons* bells must be heard, when he went into the holy Place to minister, upon pain of death, *Exod. 28. 3, 34, 35.* A sadder complaint could not be made, than what a pious and learned man of this Nation makes, That this Church has lain under these 2 sore plagues, formerly many Ministers that were not Preachers, and now, many Preachers that are not Ministers.

3. Let a Pastor feed his Flock diligently and industriously: From us, my Brethren, from us, does our mother the Church expect relief; let us endeavour to the utmost of our power to administer the help she expects, to remove scandals, to heal divisions, to confute Heresies, to beat down wickedness, and to demolish the strong holds of Sathan. Let us be instant *whenever in season*, when any fair opportunity offers it self, and *whenever, out of season*, when inconveniencies and dangers do seem to flesh and blood to block up the way: Diligence, as it is very conducible to many other ends, (for it makes rich, *Prov. 10. 4.* it inbrings to Preferment, *Prov. 22. 29.*) so, more especially, is it necessary the Ministry, in the Government and management of souls, which is an Art beyond all other Arts, and requires the greatest accomplishments, exercitation, unctiō, discretion, &c. For some are brutish and unteachable, some weak,

weak, some dull, some perverse, and many ungratefull.

Let us therefore watch and be hardy: let him that undertakes this Ministerial task, at once furnish himself with an Heroick and invincible spirit, for he shall be sure not to want exercises enough of his valour; For, there are none whom Sathan oftner tempteth, sharper assaulteth; there are none that suffer more of forer thocks and tempests, than the holy and faithfull Captains of the Church, whom God hath designed to prisons, not Pallaces, to hatred and reproach in the world, not to the pleasures and delights of the world; according to that, *Rom. 8. 36. For thy sake we are killed all the day long*; And (which may the rather quicken us unto diligence) behold the indefatigable industry of Sathan, and his agents. In this decrepit age of the world, in these last and perillous times, they are hurried on with a desperate rage, the Devills seem possessed with some worse spirit than themselves, they turn every stone, improve the very dregs of their malice, and the height of their might, if by any means, by secret perswasions, or hostile invasions, they may drag any soul to hell with themselves: What weeds of Heresie do they plant? what seeds of discord do they sowe? what stones of stumbling do they lay? They compass sea and land to gain one Profelyte. Let us learn diligence of that great Peripatetick, the Devill, who compasseth the earth to ensnare souls. Therefore saies *Latimer*, exhorting the Bishops to diligence, if they will not follow the example of the Saints, the Prophets, the Apostles, of Christ Iesus himself, yet let them be provoked by the diligence of the Devil, who spares no pains, but carefully visits, instructs, and inciteth his servants and disciples. Nay, the Sea it self is restless, the Heavens are turned about with an uninterrupted motion, and the Sun returns with its unwearied light, from the same to the same goals continually: And do senseless bodies perfect so many motions so constantly, and shall the great lights of the Church lurk within their sockets, rust with idleness and dulness? Idleness is hatefull to God in every Calling, but especially in the Ministry. Cursed be he that doth this work of the Lord negligently.

If thou be a Minister of Christ, *hoc age*, minde this thing onely, be intent upon it, diligent in it. The life of a Minister is not an idle life, a delicate easie life; we are appointed to work in the Lords Vineyard, *Numb. 8. 24.* and not to play. It unbecomes

unbecomes the Ministers of Christ then to be Carders, dicers, hunters, Merchants, Souldiers, Husbandmen, &c. For, if it be unfit that they should leave the preaching of the Word to serve tables, *Act. 6. 2.* much more unfit is it for them to neglect that work, to employ themselves in things quite of a different nature. There is hire due, but it is to the Labourers; there are some worthy of double honour, but it is they that labour still: This office which we have, is not an easie, but a laborious Task, which alwayes hath been accompanied with more care than credit, whose sweat is greater than its crop. Know (saith *Austine*) that the name of a Bishop is not a name of worth so much as work, of dignity so much as duty; and that those are Bishops, who had rather convert their people then command them. And therefore our Ministry is called *work*, not an honour, an employment not enjoyment, a labour not a loytering, *1 Tim. 3. 1. 2 Tim. 4. 5. Act. 15. 38. 1 Cor. 3. 13. Eph. 4. 12. Phil. 1. 22. 1 Thes. 5. 13.* 2. Neither is it an easie, but a laborious painfull work, not *what*, an ordinary labour, but *what*, a working even unto wearinets, *1 John 4. 38. 1 Cor. 3. 8. 2 Cor. 10. 15. Gal. 4. 11. 1 Thes. 3. 5. and 5. 12. 1 Tim. 5. 17.* 3. It is called *care*, that is, such a labour as hath much difficulty in it, *2 Cor. 11. 27. 1 Thes. 2. 9. 2 Thes. 3. 8.* 4. It is called *care*, a care, and vehement study, *2 Cor. 7. 12. 5. wisdom*, a distracting care, *2 Cor. 11. 28. Phil. 2. 20. 1 Tim. 3. 5.* 6. It is such a work as requires the whole man; therefore we are commanded to give up our selves wholly to these things, and to continue in them, *1 Tim. 4. 15, 16.* that is, Let these things be thy study, thy care, thy employment, thy practice, thy whole business. Therefore we are commanded to wait on our Ministry, *Rom. 12. 7.* and to give our selves continually to it, *Act. 6. 4.* and to fulfill it, *Col. 4. 17.* And hence we are called Shepherds, Souldiers, Labourers, as I said before.

Neither are we without examples of this diligence. Moses was faithfull in all Gods House, *Heb. 3. 2.* He was faithfull in delivering to the people the Commands of God, and governing them according to the minde and will of God. Samuel ceased not to exhort the people, and to pray for them, *1 Sam. 12. 23.* Christ himself was not sometimes but dayly in the Synagogue, teaching, and in the Temple, *Mat. 26. 55. Luke 19. 47.* It was his custome so to do, *Luke 4. 16.* He spent the day in preaching, and the night in prayer, *Luke 21. 37.* See the indefatigable diligence

diligence of the Apostle Paul, 2 Cor. 11. 23. to the 30. He was unwearied in his doing, and invincible in his suffering; How many Cities and Countreys did he enlighten with the Gospel? *Ierusalem*, *Illyricum*, *Damascus*, *Antioch*, *Arabia*, *Seleucia*, *Cyprus*, *Pamphylia*, *Pisidia*, *Lycania*, *Syria*, *Cilicia*, *Phrygia*, *Galatia*, *Mysia*, *Troas*, *Achaia*, *Ephesus*, and many others. It is reported of *Earellus*, that, being hindred by no difficulties, threatnings, reproaches, frighted with no persecutions, he gained to Christ the *Mompeigardenses*, the *Aquilenses*, the *Loncannenses*, the *Genevises*, the *Novocomenses*. That which is reported of *Calvin* is diligence almost to a miracle; that he preach'd yearly Two hundred Eighty and six Sermons, read an hundred eighty and six Lectures, besides a multitude of Epistles which he wrote concerning sundry points in Divinity. How often do we meet with *Chrysostome*; yesterday and to day in *Chrysostome*: although yesterday I spoke to you of this thing, yet I will not forget it to day (said he) nor will I fail to preach the same to morrow, and henceforth. The Ancient Fathers gave themselves wholly to their study; the least part of their life was spent in sleep, little in eating and drinking, and none at all in idleness, *Origen* lost no time in his life from his studies. Let us therefore bring under our bodies by watching, fasting, praying, pains-taking, mortification of the flesh, sustaining all persecutions, abtaining from all carnal pleasures, incentives to sin: There is eminent danger in indulging the flesh, 1 Cor. 9. 29. The time is short, the work great, the reward greatest of all. Contemplate of the Crown. And that we may be the better enabled to carry on the work, let us love; for nothing is impossible to love, it runs, it flies, it overcomes all difficulties, Cant. 8. 6, 7. 2 Cor. 5. 14. Gen. 29. 20. The *Peter* that loves Christ will feed, feed, feed, John 21. 15, 16. feed by preaching, feed by practising, feed by printing. *Zachary*, when he could not speak, wrote: the voice of the pen is louder than the voice of the tongue: By this we can speak to them that are at a distance; nay, by this, being dead we yet speak.

4. Let a Pastor feed his people boldly, and freely. Let us undertake, undergoe, and accomplish our Ministry, with a confidence full of courage, with a courage devoid of fear. Let us commit our ship to the windes; It is necessary to sail, not so to live, as *Cesar* said heroically. They that fear the hatred,

or reproaches of the world, will soon faint, and flagge? There is therefore requisite a boldness, and confidence of Spirit to contemn the contempt of the world. It is a prime vertue in a Minister to contemn, and to be able to be contemned. As it becomes a Commander to dye standing, so it bechoyes a Minister of Christ to die suffering and doing, sustaining, and abstaining, preaching and praying, and chearfully to undergoe all that can be laid upon him for the love of Christ. This is indeed to endure hardship, 2 Tim. 2. 3. to sustain crosses, to entertain injuries, and to retain a heart hardened against all the affronts of an enraged world; Like Christ, who set his face as a flint, because the Lord was his helper, Isa. 50. 7. And therefore he stood unmoved in the greatest storms, unconquered by the greatest rage; like a rock, against which the roaring waves do dash themselves, and go into foam; or like an Adamant, which breaks in pieces the stones and hammers which would break it. Let others fear and fly, let us contend and continue even unto death. Take Bias for an example, who being circumvented by *Iphicrates* the Athenian Captain, answered his Souldiers that ask'd him what they should do, *What should ye do, but consult your own safety, and for my part I will dye fighting.* Christ Iesus seems to bespeak us as *Alexander* bespoke *Alexander*, either fight or change thy name: Either carry on thy Ministry courageously, and fulfill it constantly, or cease to be a Minister. It is the chief busines of a Minister, by spiritual weapons to demolish the strong holds of Sathan; but this will not be done by flatteries, and pleasant dirties; but by this boldness, and freeness of speech, with which we reprehend sharply, all errors, heresies, reigning sinnes, especially conscience-wasting sinns in all men, high and low, great and small, without any respect of persons: we must be like clear and spotless glasses, which flatter no one, but represents all persons and things faithfully, as they are.

*No difference must be put 'twixt man and man;*

*Whether a Trojane, or a Tyrian.*

*Nathan* reprov'd King *David*, *Elijah* King *Ahab*, *Elisba* King *Iehoram*, *Hosea* the King's house, *Amos* King *Ieroboam*, *Iohn Baptist* King *Herod*, *Paul* the Governour *Felix*, *Chrysostome* *Eudoxus*, *Ambrose* *Theodosius* the Emperour, whom he also excommunicated



cared for violence done to the *Thessalonians*. Let us therefore boldly and freely tax, princely, popular, plausible sinners, and so shall we be the children of the Prophets. Let us not be overcome with fear, nor fear to be overcome, either by might, or malice; but with an honest kind of impudence speak out the truth, knowing that we are the messengers of God, who will act, direct, protect us; *Isa. 42. 6. 30. 7. Jer. 1. 8. 18. 19. Jer. 28. throughout, especially 9. 11. Ezek. 3. 8, 9.* God will not forsake his, in these last and worst times, whom he knowes unable to subsist or persist without him; Therefore he bids them not to be afraid though briars and thorns be with them; nay, though they dwell amongst scorpions, yet not to be afraid, *Ezek. 2. 6.* Every coward in Gods cause is a murderer, according to that, *Mat. 23. 34.* and of all cowards they are the most notorious that have God for their Captain; For, what need they be afraid of *briars or thorns*, who have the good will of him that dwelt in the bush?

5. Let a Pastor feed his people lovingly. Let all things be sweetned with love, *1 Cor. 16. 14.* Let prayers, Sermons, reproofs, exhortations, all flow from this Fountain, *Let all things be done with charity.* Let the fire of zeal be kept burning with no other fuel than the oyl of compassion, *Jer. 13. 17. Luke 19. 41. Gal. 4. 19.* Thus the good *Samaritane* pours wine and oyl into the wounds, wine to sear, and oyl to supple. If there be need of severity, let us play the good Chirurgions, who when they apply Corrosives to prevent death by the wound, administer Cordials to prevent fainting by the Corrosives; and chear up the patient, telling him it is onely in a tendency to his health. No one is fit indeed to reprove, but he that loves the party to be reprov'd, that so the reproof may be in compassion, not in passion, for his restauration, and not his ruine. The Apostle Paul therefore will have our sharpness tempered with mildness, and lenity, *2 Tim. 4. 2. reprove, rebuke, exhort with all long-suffering.* not being enraged at the dulness and undutifulness of our Auditors; Let us not offend any by a proud severity, or a supercilious gravity, but by mildness, and a sweet composure of manners and behaviours strive to win them, engage them to us, and make them our own, so shall we be able to have an Influence upon them, prevail with them, and live profitably and comfortably amongst them. Love me (said

*Assine*) and say what you will, and do what you will. As an Oratour should not onely be qualified with prudence, but with benevolence also, (so a Preacher: For) as the Philosopher observes) it contributeth much to the creditableness of the Orator, if the Auditors be perswaded that he stands well affected to them. The gravity of a Minister should not be such as may affright men from coming before him, but such as compose them to reverence, that do come. Let us feed the Flock of Christ, not imperiously, as Lords, much less, rigidly, as Tyrants; but gravely, and mildely, as Fathers, with a fatherly benevolence and affection, desiring rather to be loved then feared. To this purpose speaks *Augustinus*, upon 1 Pet. 5. 3. Let every Pastor govern the Church providently, and prudently, not straining his power to its utmost rigour, but exercising a spirit of Lenity; not alwayes, in all things, towards all, using his utmost power and authority, but sometimes denying something of his own right, as *Paul* often did, 1 Cor. 9. 12. 2 Cor. 3. 2. 2 Thes. 3. 9. In a word, let us imitate *Basil*; who, for patience and constancy was an Adamant, for meekness a Loadstone.

6. Let a Pastour feed his flock *zealously*, not carelessly and coldly. Let us cry aloud, and lift up our voyce like a Trumpet, because we speak to dead men and stones: Let us pray the father of Light to touch our tongues with a coal from the Altar, that our lips may breath out nothing but what is pure and heavenly; that we may be Lamps, burning in zeal, faith, and Love, and shining in words and works; that we may be coals to our selves, and lamps to our people; such was *John*, 1oh. 5. 35. Wherefore Christ gave not fleshly, but fiery tongues to the Primitive Preachers, that they might preach zealously with them, and enflame the hearts of their hearers, *Act*. 2. 3. Excellent is that commendation of *Luther*, *Whatever Luther speaks or writes pierces into the hearts, and leaves a wonderfull sting in the consciences of the hearers.* Let us look unto our Saviour, whom zeal for Gods glory eat up. Let us imitate *Elijah*, *qui zelando zelavit*, who was very zealous for the Lord, all fire for God, whom God therefore sent for in a Fiery Chariot. Let us imitate *Elisha*, *Isaiah*, *Jeremiah*; (*Ier*. 20. 9. *John Baptist*, *Paul*, *Gal*. 2. 11. Who all being enflamed with the fire of Love did burne the cold hearts of their hearers,

hearers with zealous Discourses, Let our hearts, our tongues our hands be all of a fire, that we may bring men from sin unto God. Even immoderate zeal is better than coldness in Gods cause, for it is an error of love, and not a love of error. Let us neglect nothing through idleness, or cowardise, which may conduce to the Salvation of the soules of our people. In a word, let us imitate the holy Seraphims ( who have their name from fire ) who burning in zeal, are alwayes in readinesse to execute every command of God ; having with them six wings, with which we may speedily move upward, downward, forward, backward, on this hand, on that hand, as God calls. So zealous was the Angel who had the everlasting Gospel to preach, who did not creep, nor walk, nor run, but fly with a swift wing through the midst of Heaven, *Rev. 14. 16.* See *Vvard's Coal from the Altar: p. 390.*

7. The word of God is to be dispensed purely, without any sophisticall or superstitious comments. Let nothing be said of God, without Gods authority. In all doubts we must have recourse to the Law, and the Testimony, *Isa. 8. 20.* *Moses* returning from the Mount brought commands, not his own, but Gods, *Exod. 19. 7, 8.* The Apostles Commission runs not for them to teach humane Traditions, private Fancies, but to teach all things that Christ Iesus had commanded them, *Mat. 28. 20.* that is, either by himself, or by his Prophets. Therefore the Apostles themselves sater their Doctrines upon Christ, *1 Cor. 11. 23.* *I have received of the Lord that which also I have delivered unto you : so 1 Thes. 4. 2.* *We know what Commandements we gave you by the Lord Iesus.* As much as if he had said, The Commandements which I gave you are not mine but Christs, he is the Law-giver, I am onely his Messenger. So also *1 Pet. 4. 11.* *If any man speak, let him speak as the Oracles of God ; Let him be a Teacher well instructed in the Word of God, and produce Oracles, as it were, out of Gods mouth.* God cannot abide unlawfull Mixtures, that men should play the huxters with his Word, or plow with the oxe of his Word, and the Asse of humane traditions together. God will not have men set their thresholds by his, and their posts by his posts, *Ezek. 43. 8.* *What is the chaffe to the wheat? What are false Prophecies to the truth of God? Ier. 23. 28.* Mens inventions are like light and empty chaffe, that has no

no substance in it, nor give any spirituall nourishment, but Gods Word is nutritive, like the purest wheat. We are called to be dispensers of the Ministries of God, not broachers of our own groundless conceptions; propagators of the old way and Doctrine, not coiners of a new. If an Angel from heaven should preach any other Gospell, let him be accursed, Gal. 1. 8. Reject therefore all new and feigned worshipps, and worship God after a way that is Gods.

8. The word of God is to be dispensed plainly. He is the best Preacher, not who scratcheth the ears, but who pricketh and pierceth the heart. Therefore does Paul profess, that he had rather speak five words in a known and intelligible Language, than five thousand in a strange and unknown tongue, 1 Cor. 14. 19. Let us preach a crucified Christ in a crucified stile; not with the perswasive words of mans wisdom, but in the demonstration of the spirit and power: not Rhetorically; but Apostolically, not so much finely, as soundly, not so curiously as carefully, not so admirably as intelligibly. Let our speech be simple without figures, plain without mysteries, pure without mixture; not curious, painted, affected, unnecessarily adorned: and so shall they be as fiery darts piercing the inmost conscience, and strong hammers breaking the hardest rock.

9. The Word of God is to be dispensed fully. For, so runs the Dispensers Commission, Mat. 28. 20. *all things whatsoever, &c.* The least particle of Gods Word is not fraudulently to be detained, but the whole counsel of God, without addition or diminution is to be declared, *Act. 20. 27.* And then, if any soul dye, it shall fall by its own hand, and not by ours, and its blood charged upon its own head, not ours, when we shall faithfully have discharged our duty without fraud or fallacy, in preaching, exhorting, warning, threatening, and explaining, all things needfull to salvation. Let us imitate the noble spirited Micajah, who professed freely 1 King. 22. 14. that he would not speak what the flattering Courtiers would dictate to him, but what the Lord should command him.

10. Let a Pastor feed his flock, and dispense Gods Word sincerely, not designing his own profit or credit, but Gods glory, Phil. 4. 17. so that Christs authority, renown, and honour may be exalted; let us rejoyce, though our own be eclipsed

eclipsed, nay extinguished, *Ioh. 3. 30*. Ambition was the first mother of Heresie; Let us therefore truly and sincerely preach the way of the Lord, and study to promote his glory. For them that honour him he will honour.

Above all, thou man of God, flee covetousness. The love of money distracts the minde, makes it unfit for its sacred employment, and shoulders out Hospitality and Charity. We are Gods Souldiers, now no Souldier entangleth himself with the affairs of this life, 2 Tim. 2. 4. They are unworthy the name of Christs Ministers, who gaze after the private goods, more than they desire the publick good of the Church, that make a trade of their sacred function, undertaking it not to bring soules to eternall life, but to bring themselves a temporall livelyhood. Covetousness is abominable in all men, but especially in Ministers, such therefore are called greedy dogs, Isa 56. 11. that prepare warr against every one that putteth not into their mouthes, Mic. 3. 5. that pollute the name of God amongst the people, for handfulls of barley, and pieces of bread, for any light gain, Ezek. 13. 19. This in Bishops is called *εὐχρηστία*, filthy gain, because it is gotten filthily, unworthily, flatteringly, not without staining and fulying the Ministeriall dignity. This the Apostle condemns again and again, 1 Tim. 3. 3. Tit. 1. 7, 11. 1 Pet. 5. 3. Who can but condemn the preposterous care of a Livelyhood, which some Ministers stand guilty of, who bestow more thoughts about breeding and feeding their cattell, managing their land, and such heterogeneous business, than in their studies, or the Promotion of Salvation of the peoples soules: whom you may fitly call Feeders of cattell, than Feeders of Christians, whilst they converse more in their stables than in their studies, as though they still looked for Christ in a manger. Not that it is absolutely unlawfull for a Minister of the Gospell (so it may be without prejudice to his employment and study) to have some moderate care of his temporall concernments, (as about his cattell, and land, or the like,) but cheifly let him take heed to himself, and to his Doctrine, and not be anxious or solicitous inordinately concerning a temporall subsistence; For the Lord is our inheritance, if we be faithfull Vine-dressers, and reapers for him, he will be vineyards, fields, and harvests unto us; Christ will suffer his sent-ones to want nothing, Luke 22. 25.

Wo to those drones then, that do not feed, but feed upon the flock; These the Prophet strikes through with a sharp dart, Ezek. 34. 2, 3. For it is our duty to seek the peace more than the Fleece of our Flocks, 1 Cor. 12. 14. *I seek not yours but you*: We were ordained fishers of men, not of moneys: It ought therefore to be our care (as *Aquinas* hath taught us) to promote, and encrease spiritual good in our people, rather than to procure and gather temporal goods for our selves. Mr. Rollock, that famous *Scottish* light, profess, that of all his Stipends he had not hoarded one penny; for that these worldly things were never a care to him. *Calvin*, that choice man (not to be named without an honourable Preface) never studied to enrich himself; for all his goods (together with his Library, sold at the best rate) were hardly worth Three hundred Crowns.

See *Motives to a faithfull discharge of the Ministeriall calling in Bowls past. E. vangel. lib. 3. c. 9.*

Lastly, To all these things we must add *Prayer*, for our selves and for our Flocks; For, besides diligent Reading, *Prayer* and *Temptations* are requisite (saith *Luther*) to make a good Divine. Whilest the hand turns over the Book, let the eye turn toward God; and never forget to importune his directing, assisting, emboldening, enlarging spirit, from whom all thy sufficiencies are: And thou wilt finde, that to have Prayed well, is to have Studied well.

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THE END.

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